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FRANCIS L. HAWKS, D. D.,
PROPRIETOR AND EDITOR.

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Practical Christianity.

LITTLE reason have the best of saints to depend upon their inherent grace, let their stock be as large as it will. The angels left to themselves, quickly left their own habitations. (Jude 6.) Upon which one well observes—"That the best of created perfections are of themselves defective." Every excellency without the prop of Divine preservation, is but a weight which tends to a fall. The angels in their innocence were but frail, without God's sustentation. Even grace itself is but a creature, and therefore purely dependent. What becomes of the stream, if the fountain supply it not? What continuance hath the reflection in the glass, if the man that looks into it turn away his face? The constant supplies of the spirit of Jesus Christ are the food and fuel of all our graces. The best men will show themselves but mere men, if God leave them. He who hath set them up must also keep them. It is safer to be humble with one talent, than proud with ten; yea, better to be a humble worm, than a proud angel. Adam had more advantage to maintain his station than any of us. But, though he was created upright and had no inherent corruption to endanger him, yet he fell.—*Flavel.*

LET those that are believers, in all their conflicts with sin, live in the exercise of faith, on this purchase of liberty made by the blood of Christ, for two things will hence ensue. First, That they will have a mighty argument always in readiness to oppose unto the deceit and violence of sin. The soul will hereon say to itself, Shall I forego and part with that which Christ purchased for me at so dear a rate, by giving place to the solicitations of lust or sin? Shall I despise his purchase? God forbid. (See Rom. vi. 2.) By such arguings is the mind frequently preserved from closing with the enticements and seductions of sin. Second, It is an effectual argument for faith to use in its pleading for deliverance from the power of sin. We ask for nothing but what Christ hath purchased for us; and if this plea be pursued it will be prevalent.—*Owen on the Dominion of Sin and Grace.*

WE may think it strange, perhaps, that in her extremity, Hagar did not see the well of water which lay open at her feet; but how often does

sorrow blind the eyes as well as darken the apprehension! Even one of the dearest of our Lord's followers knew him not when, most anxious once more to see him, she had just left his deserted sepulchre. When sorrow thus dulls the heart, the best and only remedy is this—draw near at once to God in humble, faithful, persevering prayer. He will open your eyes to behold many a well of refreshing waters, of which you neither knew nor thought; he will reveal many a consolation, treasured up for you in Christ Jesus, of which, in the depth of your affliction, you had lost sight, and yet which you shall find fully sufficient to supply all your need.—*Rev. H. Blunt's 'Eposition on the Pentateuch.'*

THE world is in a state of *delusion*; for such is the state of them that sleep. To all things that really concern them they are insensible; but they are earnestly employed meanwhile, in a shadowy fantastic scene of things, which has no existence but in their imaginations. And to what can the life of many a man be so fitly compared, as to a *dream*? What are the vain employments and amusements of multitudes, but 'visions of the night'? And is not he who wasteth his time and breath in telling the history of them, 'as a man telling a dream to his fellow'? Is a dream made up of illusive images, false objects and pursuits, false hopes and false fears? so is the life of a man of the world. Now he exults in visionary bliss, now he is racked by disquietudes created by his own fancy. Ambition strains every nerve to climb to a height that is ideal, till, with all the eagerness of desire, grasping at the summit, she seems to feel herself half dead by a fall that is as much so; since neither if a man be in power, is he really and in the sight of God, the greater; nor if he be out of power is he the less. Avarice flies with fear and trembling from a poverty of which there is no danger, and with infinite anxiety and solicitude heath up riches that have no use. And while pleasure is incessantly shifting her painted scenes before the fancies of the gay, Infidelity oftentimes seduceth the imaginations of the serious and contemplative into the airy regions of abstraction, setting them to construct intellectual systems, without one just idea of the spiritual world, and to delineate schemes of religion, exclusive of the true God and his dispensations. Thus doth man walk in a vain shadow, and disquieteth himself in vain, like one endeavoring to win a race in his sleep, still striving after that which he cannot attain unto; so long as he expects to find a solid, substantial, and durable comfort in anything but the kingdom of God and his righteousness.—*Bishop Horne.*

"It is not good," even in a Christian point of view, "that man should be alone. But it would

be worse for him to be *never* alone." In proportion as a man mixes with others he loses his peculiar stamp, changes his own for the character of the many, thinks with the mind of others, and ceases to be properly *himself*. But in order to become a Christian, a man must be *himself*—he must be his own to give himself to God. If, in mingling with the world, we came to lose that native character of soul which makes us *ourselves*, the truth in attacking us would search in vain where to find a hold, and, having allowed the mind of the many by little and little to substitute itself for our own, we should find ourselves wanting in that which could feel the truth, recognize and receive it. Never, my brethren, has this danger been greater than in our day; we encounter it everywhere, in the church as well as in the world; all conspires, even under the most holy appearance, to take us away from ourselves, and we are continually in danger of mistaking the voice of the multitude for that of the Spirit of God. A strange insipidity of soul, and a factitious kind of life, threatens incessantly to take the place of that soul and that life which are properly our own; an unaccountable magic power makes us receive as the native inspiration of our conscience, and defend, with the warmth of conviction, systems and creeds, which have been generated without us by the shock of opinions and the course of events. Men observe, imitate, repeat, and call themselves philosophers.

Never ought the prayer of the Prophet King to find an echo in more hearts: "Oh that I had wings like a dove! for then would I fly away and be at rest!" Let this prayer be ours, my brethren, let us seek some place of rest; far from the dust and bustle of the world—far, if possible, from its associations—let us go and seek for *ourselves*; let us each find our true original under the thick mass of the prejudices of sect, and the spirit of the age; let us listen with devout attention to the warnings, so long unheard, of our conscience, yes, with *devout* attention, for when the world is silent, it is God himself that we shall hear, it is God who will speak by the voice within us. "I will bring her into the wilderness," says God in the prophet, "and there will I speak to her heart."—*Solitude recommended to the Christian Minister. A Sermon by the Rev. A. Vinet of Lausanne.*

"PROCRASTINATION, thus ruining many souls, by making them delay till the day of salvation passes by, also hinders such in their progress in holiness as have sought and found the blessings of God's grace. Could we go to the place where God has forgotten to be gracious, and ask its miserable inhabitants the cause of their ruin, the answer given by multitudes would be, 'Delay. When in

* Authorized Version, "Comfortably unto her." (Hosea ii. 14.)

the world of hope I often heard of salvation; I intended one day to seek it, but I procrastinated till death came, and with it my summons to the judgment-seat.' And could we go to the regions of the blessed, and ask such as are reaping more sparingly, and shining less brightly, than others around them, the cause of their slow progress—their slight attainments—their sowing and their reaping sparingly,—the answer given by many would be similar; delay having made it long before they sought God,—having prevented them from vigorously serving him,—renouncing what was calculated to interfere with their devotedness, and adopting what had a tendency to farther their progress.

"The man who, after long delay, seeks and finds his Maker's friendship, still sustains loss that is great and irreparable. All the time of his delay he might have been serving and glorifying God, doing good to his fellow-creatures, laying up treasure in heaven, making progress in holiness. But, through procrastination, such opportunity has been lost; and hence the low spiritual attainments of many Christians. When their sun goes down, their Christian graces are but beginning to develop. They have procrastinated so long, allowed so much precious time to pass by unimproved, that the good seed implanted in them has not time to grow; the blade has sprung up, perhaps the ear, but ere the full corn in the ear has exhibited its maturity, they are sent into eternity, without having risen above the stature of babes in Christ, or accumulated much of the treasure 'which neither moth nor rust can corrupt, and which thieves do not break through and steal.'"*—Marshall on Inward Revival.*

THE MEEK, INHERITORS OF THE EARTH.

Matthew v. 5.

THAT the meek, of all others, should be destined to inherit the earth, is what one should not naturally have expected. If we may judge from what passes in the world, it is those of a quite opposite character, the bold, the forward, the active, the enterprising, the rapacious, the ambitious, that are best calculated to secure to themselves that inheritance; and, undoubtedly, if by inheriting the earth is meant acquiring the earth—the grandeur, the power, the prosperity of the earth—these are the persons who generally seize on a large proportion of those good things, and leave the meek and gentle far behind them in this unequal contest for such advantages. But it was far other things than these our Lord had in view. By inheriting the earth He meant inheriting those things which are, without question, the greatest blessings upon earth, calmness and composure of spirit, tranquillity, cheerfulness, peace, and comfort of mind. Now these, I apprehend, are the peculiar portion and recompense of the meek. Unassuming, gentle, and humble in their deportment, they give no offence, they create no enemies, they provoke no hostilities; and thus escape all that large proportion of human misery which arises from dissensions and disputes. If differences do unexpectedly start up, by patience, mildness, and prudence, they disarm their adversaries, they soften resentment, they court reconciliation, and seldom fail of restoring harmony and peace. Having a very humble opinion of themselves, they see others succeed without uneasiness, without envy; having no ambition, no spirit of competition, they feel no pain from disappointment, no mortification from defeat. By bending under the storms that assail them, they greatly mitigate their violence, and see

them pass over their heads almost without feeling their force. Content and satisfied with their lot, they pass quietly and silently through the crowds that surround them; and encounter much fewer difficulties and calamities in their progress through life than more active and enterprising men. This even tenor of life may indeed be called, by men of the world, flat, dull, and insipid. But the meek are excluded from no rational pleasure, no legitimate delight; and as they are more exempt from anxiety and pain than other men, their sum total of happiness is greater; and they may, in the best sense of the word, be fairly said to inherit the earth.—*Bishop Porteus.*

Anthology.

A HYMN,

IN MEDITATION OF THE DAY OF JUDGMENT.

HEAR'ST thou, my soul, what serious things
Both the Psalm and Sybil sings,
Of a sure Judge, from whose sharp ray
The world in flames shall pass away?

O that fire! before whose face,
Heaven and Earth shall find no place;
O these eyes! whose angry light
Must be the day of that dread night.

O that trumpet! whose blast shall run
An even round with th' circling sun,
And urge the murmuring graves to bring
Pale mankind forth to meet his King.

Horror of nature, hell and death!
When a deep groan from beneath
Shall cry, "We come! we come!" and all
The caves of night answer one call.

O that book! whose leaves so bright,
Will set the world in severe light:
O that Judge! whose hand, whose eye,
None can endure—yet none can fly.

Ah! thou poor soul, what wilt thou say?
And to what patron choose to pray?
When stars themselves shall stagger, and
The most firm foot no more than stand.

But thou givest leave, dread Lord, that we
Take shelter from Thyself in Thee;
And, with the wings of thine own dove,
Fly to the sceptre of soft love.

Dear Lord, remember in that day
We were the cause Thou camest this way:
Thy sheep was strayed, and thou would'st be
Even lost Thyself in seeking me.

Shall all that labor, all that cost
Of love, and even that loss, be lost?
And this loved soul, judged worth no less
Than all that way and weariness?

Just mercy, then, thy reckoning be
With my price, and not with me;
'Twas paid at first with too much pain,
To be paid twice, or once in vain.

Mercy, my Judge, mercy I cry,
With blushing cheek, and bleeding eye:
The conscious colors of my sin,
Are red without, and pale within.

Oh! let thine own soft bowels pay
Thyself, and so discharge that day;
If sin can sigh, love can forgive:—
Oh! say the word, my soul shall live.

Those mercies which thy Mary found,
Or who thy cross confessed and crowned,
Hope tells my heart the same loves be
Still alive, and still for me.

Though both my prayers and tears combine,
Both worthless are; for they are mine:
But Thou thy bounteous self still be,
And show thou art by saving me.

Oh! when thy last frown shall proclaim
The flocks of goats to folds of flame,
And all thy lost sheep found shall be,
Let, "Come, ye blessed," then call me,

When the dread "Hail" shall divide
Those limbs of death from thy left side,
Let those life-speaking lips command
That I inherit thy right hand.

Oh! hear a suppliant heart, all crushed
And crumbled into contrite dust;
My hope! my fear! my Judge! my friend
Take charge of me, and of my end.

RICHARD CRASHAW.

THE BOY AND HIS ANGEL.

"Oh mother, I've been with an angel to day!
I was out, alone, in the forest at play,
Chasing after the butterflies, watching the bees,
And hearing the woodpecker tapping the trees;
So I played, and I played, till, so weary I grew,
I sat down to rest in the shade of a yew,
While the birds sang so sweetly high up on its top,
I held my breath, mother, for fear they would stop!
Thus a long while I sat, looking up to the sky,
And watching the clouds that went hurrying by,
When I heard a voice calling just over my head,
That sounded as if, 'come, oh brother!' it said;
And there, right over the top of the tree,
Oh mother, an angel was beck'ning to me!

And 'brother!' once more, 'come, oh brother!' he cried,
And flew on light pinions close down by my side!
And mother, oh, never was being so bright,
As the one which then beamed on my wondering sight!
His face was as fair as the delicate shell,
His hair down his shoulders in fair ringlets fell,
With eyes resting on me, so melting with love,
Were as soft and as mild as the eyes of a dove!
And somehow, dear mother, I felt not afraid,
As his hand on my brow he caressingly laid,
And whispered so softly and gently to me,
'Come, brother, the angels are waiting for thee!'

"And then on my forehead he tenderly pressed
Such kisses—oh mother, they thrilled through my breast
As swiftly as lightning leaps down from on high,
When the chariot of God rolls along the black sky!
While his breath, floating round me, was soft as the breeze
That played in my tresses, and rustled the trees;
At last on my head a deep blessing he poured,
Then plumed his bright pinions and upward he soared!
And up, up he went, through the blue sky, so far,
He seemed to float there like a glittering star,
Yet still my eyes followed his radiant flight,
Till, lost in the azure, he passed from my sight!
Then, oh, how I feared, as I caught the last gleam
Of his vanishing form, it was only a dream!
When soft voices whispered once more from the tree,
'Come, brother, the angels are waiting for thee!'

Oh, pale grew that mother, and heavy her heart,
For she knew her fair boy from this world must depart!
That his bright locks must fade in the dust of the tomb,
Ere the autumn winds withered the summer's rich bloom!
Oh, how his young footsteps she watched, day by day,
As his delicate form wasted slowly away,
Till the soft light of heaven seemed shed o'er his face,
And he crept up to die in her loving embrace!
'Oh clasp me, dear mother, close, close to your breast,
On that gentle pillow again let me rest!
Let me once more gaze up to that dear, loving eye
And then, oh, methinks, I can willingly die!
Now kiss me, dear mother! oh, kindly! for see
The bright, blessed angels are waiting for me!'

Oh, wild was the anguish that swept through her breast,
As the long, frantic kiss on his pale lips she pressed!
And felt the vain search of his soft, pleading eye,
As it strove to meet hers ere the fair boy could die.
'I see you not, mother, for darkness and night,
Are hiding your dear loving face from my sight—
But I hear your low sobbing—dear mother, good bye!
The angels are ready to bear me on high!
I will wait for you there—but oh, tarry not long,
Lest grief at your absence should sadden my song!'
He ceased, and his hands meekly clasped on his breast,
While his sweet face sank down on its pillow of rest,
Then, closing his eyes, now all rayless and dim,
Went up with the angels that waited for him!
Democratic Review.] Mrs. C. M. SAWYER.

AN EPITAPH UPON MR. ASHTON.

The modest front of this small floor,
Believe me, reader, can say more
Than many a braver marble can—
'Here lies a truly honest man.'
One whose conscience was a thing
That troubled neither church nor king.
One of those few that, in this town,
Honor all preachers, hear their own.
Sermons he heard; yet not so many
As left no time to practice any;
He heard them reverently, and then
His practice preached them o'er gain.
His parlor sermons rather were
Those to the eye, than to the ear:
His prayers took their price and strength,
Not from the loudness, nor the length.
He was a protestant at home
Not only in despite of Rome:
He loved his father, yet his zeal
Tore not off his mother's veil.
To the church he did allow her dress,
True beauty to true holiness.
Peace, which he loved in life, did lend
Her hand to bring him to his end:
Then age and death call'd for the score,
No surfeits were to reckon for;
Death tore not (therefore) but sans strife
Gently untwined his thread of life.
What remains, then, but that thou
Write these lines, reader, in thy brow,
And by his fair example's light,
Burn in thy imitation bright.
Lo while these lines can but bequeath
A life perhaps unto his death,
His better epitaph shall be,
His life still kept alive in thee.

RICHARD CRASHAW

Literary.

A LETTER TO THE BISHOP OF OXFORD. *By the Rev. J. H. Newman, B.D., Vicar of St. Mary the Virgin, and Fellow of Oriel College, Oxford. London: 1841.*

A LETTER ADDRESSED TO THE REV. R. W. JELF, D.D., *Canon of Christ Church, in explanation of a series of Tracts, called "The Tracts for the Times." By the Author. Oxford: 1841.*

[CONCLUDED FROM PAGE 554.]

Is it then really the case that the relation of the church to the state—its regimen, its doctrines, its worship, are comparatively nothing? Had the poet truth on his side when he wrote—

"For forms of government let fools contest,
Whate'er is best administer'd is best:
For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right."

If these things be so, surely these gentlemen might have spared themselves the trouble of writing these ninety Tracts, which are almost exclusively occupied with such topics as Mr. Newman now repudiates. But it is not so; and these expressions of Mr. Newman, coupled with another sentence in the same Letter, furnishes us with the points upon which we will now join issue with him. The other sentence is as follows:—

"Our controversy with Romanists turns more upon facts than on first principles; with Protestant sectaries, it is more about principles than about facts.....paralleled in the common remark of our most learned controversialists, that Romanism holds the foundation, or is the truth overlaid with corruptions."

Mr. Newman evidently supposes that the controversy with Rome, is seldom, if ever, concerning principles; but chiefly concerning practices, which have nothing to do with principles; or corruption of principles which are still truly held, and from which the corruption being removed, the principle would remain unimpaired. And he has said the same thing in other words, in a passage quoted above: "Let Rome do the same (that is, become more holy,) and it will come nearer to us, and will cease to be what we one and all mean when we speak of Rome." From whence it follows that he also supposes that when our most learned controversialists said "that Romanism holds the foundation, or is the truth overlaid with corruptions," they meant to say that each corruption had a foundation of truth which still remained unimpaired thereby, or, at the least, that the corruptions brought in no false foundations—contained no such principles as are inconsistent with, or subversive of, the truth.

We verily recommend these gentlemen to keep aloof from controversy—they will some day catch a Tartar. A clever Roman casuist would intallibly entrap them, as poor Spencer was entrapped: he could not perceive the difference between a church and the church; and when Vaughan, of Leicester, had convinced him that there is a church, Vaughan himself could not save him from jumping to the conclusion that the church is the Papacy.

On the contrary, all our most learned controversialists have labored to prove that there is not a single error in the Church of Rome which does not involve some false principle, that does not rest on some false foundation—that it is not sufficient to get rid of the corruptions, unless the evil principles are also eradicated. And that though Rome does also hold the foundations of truth, without which she would have ceased to be a church, and the light would have been totally extinguished; yet the truth was so hidden by the ponderous masses of error, that they were justified in speak-

ing of it, *as a whole*, in the strongest terms of reprobation—calling it, as a whole, anti-Christian and apostate.

In illustration of what we mean, we refer again to the creed of Pius IV., by which every Roman Catholic is bound. This creed holds the foundation of the Catholic faith, for it contains every word of the creeds of Nice and Constantinople; but Pius added a short beginning and a long conclusion to the orthodox creed, by which he made it the Roman creed. It begins—"Ego N. firma fide credo et profiteor omnia et singula, quæ continentur in symbolo fidei, quo sancta Romana ecclesia, utitur, videlicet," then follows the orthodox creed entire; and the twelve new articles, embodying all the prominent doctrinal errors of the Church of Rome, wind up the creed of Pope Pius—the only authentic exponent of the one faith professed, fully and unequivocally, by every ecclesiastic of the Roman communion. The twelve new articles begin thus—"Apostolicas et Ecclesiasticas traditiones, reliquasque ejusdem ecclesie observationes et constitutiones firmissime admitto, et amplector." The various doctrines concerning Scripture, the seven sacraments, transubstantiation, the entire personal presence under each kind, the worship of images, purgatory, condemnation of heretics, and salvation only in the church of Rome, follow: and it is wound up in the most solemn manner by the oath of the individual:—

"Hanc veram Catholicam fidem extra quam salvus esse potest, quam in presenti sponte profiteor, et veraciter teneo, eandem integram et inviolatam, usque ad extremum vite spiritum constantissime (Deo adjuvante) retinere et confiteri, atque a meis subditis, vel illis quorum cura ad me in munere meo spectabit, teneri, doceri, et prædicari, quantum in me erit, curaturum, ego idem N. spondeo, voveo, ac juro: sic me Deus adjuvet, et hæc sancta Dei evangelia."

Now here is an instance of holding the foundations, yet so holding them as to make a whole, the principles of which are contrary to those foundations. An orthodox, a catholic creed—a creed framed in the East, and including the orthodox of the Greek and every other communion, is perverted by its collocation so as to be exclusively Roman—to be sectarian, and not catholic. And the additions are not enlargements of the matter contained in the orthodox creed, to combat new heresies, as the Apostles' creed was enlarged in the Nicene; but they consist of *new* matter, unsanctioned by the primitive church, if not actually repudiated, and therefore heretical and false. And beyond the general false principles which this creed, considered as a whole, inculcates, each separate article introduced by the Romanists contains in it some erroneous principle, or some doctrine which is contrary to the Catholic faith—as we shall presently show.

Or if we take our illustration from the canon of Scripture as determined by the Council of Trent—the Romanists receive all the books of Scripture which we, and the whole church, hold to be canonical: and so they may be thought, in this point, to hold the foundations of truth. But unto the canonical, they have added the apocryphal books, because these last seem to support certain of their doctrines which receive no support from the canonical books; and the Scriptures *as a whole*, are, in the Roman Church made to bear the odium of these her false doctrines. And all this with the glaring inconsistency that Jerome himself, whose vulgar version they have canonized, declares, in several of his prefaces, that the apocryphal books are not canonical. The principle violated, in this instance, is that adverted to by the Apostle Paul, who makes it the chief privilege

of the Jews, that to them were committed the oracles of God. The apocryphal books were not found in Hebrew, were not found in the custody of the Jews: and if this principle be conceded, there is no reason why the book of Enoch, from Ethiopia, might not be received as canonical, or the book of Mormon, from America.

In forming our estimate concerning *bodies* of men, it has always been deemed equitable towards them, and is the only safe way for ourselves, to judge of them by their *corporate acts*, and not from the acts of individuals. Even in the earliest and purest ages of the church, we look not at isolated individuals to form our standard of Christianity; and we know, from the history contained in the fifteenth of the Acts, that they themselves had sometimes occasion to correct and reconcile the discordant opinions of individuals, by appealing to the collective wisdom of the church. And we need to bear this in mind in studying the fathers all of whose writings come down to us as the writings of individuals, and often only imperfect fragments even of these. So that we have not always the means of knowing *the whole mind* even of the individual, and never the means of ascertaining the judgment of the church concerning him, excepting where she has interfered to condemn error, and the inference that there is no error when there has been no interference.

In following the fathers during the best times, we must take Scripture, and the solemn decisions of councils, for our guides, or we shall be, like children, tossed about with every wind of doctrine. And much more in later times, and especially concerning those points to which the attention of the church has been directed, and on which she has pronounced solemn decisions, it is mere folly to appeal from these decisions to the opinions of cotemporary individuals, however excellent, as men, those individuals may be. We confess, therefore, that we set very little value on the *catena patrum* which the writers of the Tracts have been at the pains of collecting, and least of all on those selected from the Church of England divines, to weaken the force of the Articles. We deny that they have such a tendency; and if they had, it would be disgraceful to the authors, proving them traitorously undermining a fortress which they had sworn to defend.

But in all these cases we make great allowances for inaccuracy of expression, leaving room for misapprehension, and want of perception of the consequences which would follow from any mistake. And really we believe there have been numbers of most excellent men in the church who, partly from simplicity, partly from continual occupation in the daily round of duties which burden the conscientious parish priest, do not understand doctrine, and do not care for their deficiency. But then such persons should not meddle with these questions; nor should they be appealed to as authorities in such questions.

Of Mr. Newman we desire to speak with the greatest respect, believing him to be a conscientious and most excellent man. But we are sure that he could not be aware of the full import of what he was writing when he penned the following sentences in his Letter to Dr. Jelf:

"I desire that it may not be supposed to be utterly unlawful, for such private Christians as feel they can do it with a clear conscience to allow a communion with the saints as Bramhall does: or to hold, with Andrewes, that taking away the doctrine of transubstantiation from the mass, we shall have no dispute about the sacrifice; or, with Hooker, to treat even transubstantiation as an opinion, which by itself, need not cause separation; or to hold with Hammond, that no general council, truly

such, ever did or shall err in any matter of faith; or with Bull, that man was in a supernatural state of grace before the fall, by which he could attain to immortality, and that he has recovered it in Christ; or with Thorndike, that works of humiliation and penance are requisite to render God again propitious to those who fall from the grace of baptism; or, with Pearson, that the name of Jesus is no otherwise given under heaven than in the Catholic Church." (p. 16.)

We are not sure that we understand the meaning of a thing being "utterly unlawful," which a man may do with "a clear conscience;" but we suppose it means that, where a man is satisfied with his own private opinions, he need not trouble himself about the authoritative decisions of the church; and the church, or his lawful superiors, need not interfere with him. What opinions, and what manner of holding them, *would peril a man's salvation*, is a totally different question; and would have been, we conceive, clearly expressed, if such had been Mr. Newman's meaning.

The question, as we understand it, is, whether or no is it the duty of a private Christian to regulate his faith by the faith of the church; as expressed in her recorded judgments, and embodied in her living teachers? And we answer, unhesitatingly, *yes*; and we say that it is the duty of their teachers to tell them so. This, common modesty and Christian charity seem to require—the modesty of distrusting ourselves in comparison with those whom we call our teachers, the charity of believing those who have a duty to fulfil are competent and sincere in discharging it. And we cannot but regard *isolated opinions*, even of such men as Andrewes, and Hooker, and Bull, and Pearson, as the opinions of individuals, or of private Christians. In this we are not denying the right of private judgment, but giving it true liberty, by assigning its proper place. Private Christians have always some pastor to whom they can look up for counsel in religious matters: to their pastors they should state, without reserve, everything which their private judgment may teach them, that it may receive approval or correction from persons more competent than themselves: and we do not see how they can in any other way have "a clear conscience." And Andrewes, Hooker, Bull, and Pearson should, in like manner, have taken the judgment of their superiors in the church on any isolated opinions they may have formed. And no doubt such private Christians, going to those from whom they were entitled to expect the judgment of the church, would have their private judgment informed and rectified, and would be shown that such opinions as the church had protested against are "utterly unlawful."

The ground is shifted in the points which Mr. Newman mentions, and therefore we meet him at disadvantage; for comprecation with saints is a question *toto cælo* different, in its relationship to God and to ourselves, from invocation of saints: and so of all the other points enumerated. But we waive this, and proceed to show that, in this milder, in this altered form, all the points, in so far as they are condemned by the Church of England, are "utterly unlawful."

Invocation of saints, or comprecation with saints, have one point of error in common; they both regard the departed saints as *complete persons*, and so make void the resurrection of the dead. The Scriptures, and all orthodox confessions, keep before us the truth that death is a dissolution of soul and body—that the departed saints sleep in Jesus—that consequently they are not *persons*, and perform no personal acts until the re-union of soul and body, until the dead in Christ shall arise at

His second coming. So also sacrifice in the mass, however it may be modified, derogates from, and seeks to add something to, the one sacrifice once offered by Christ Jesus for the sins of the whole world, whereby he hath perfected for ever them that are sanctified: a truth also struck at in the Papal doctrines, concerning humiliation and penance. Transubstantiation, or consubstantiation, or any form of expression in which the real presence is implied, involves a mistake concerning the persons and offices of the blessed Trinity: for the orthodox doctrine is, that, since the ascension of Christ, He sitteth at the right hand of the Father, until He shall come again to judge the quick and the dead. His personal presence is in heaven, and He is with His church by the Holy Ghost, the other Comforter, whom He promised to send from the Father, and who, proceeding from the Father and the Son, doth, in the unity of the Godhead, continue the promised abiding of both with the church. The statement that man was in a supernatural state of grace before the fall, by which he could attain to immortality, and that he has recovered it in Christ, is a statement involving errors manifold. It is absurd to consider a supernatural state of grace, and the attainment of immortality, as the same thing; and it is absurd to speak of man's *attaining* to immortality before the fall. Virtually man *had* immortality, for he had life, and that life could only be forfeited by disobedience; while man continued obedient, *he was immortal*. And it is still more absurd in meaning and loose in expression, to speak of a *supernatural* state of *grace* before the fall. Before the fall, the state of man was his natural state, however high that might be; and it was a state in which he was placed by *creation*, the result indeed, of the highest *love*, but not what we mean by *grace*. But the errors of expression are as nothing compared with the theological errors in this sentence; for it virtually denies the Holy Ghost to be given, and implies the possibility of a fall from the kingdom of heaven.

The supernatural grace which we attain through faith in Christ Jesus, is not the recovery of an old state, but the entering upon a new standing: the first man is of the earth, the second is the Lord from heaven. To suppose that Adam was in the state which the regenerate attain, is to mistake the Christian standing. Regeneration is by the Holy Ghost; the Holy Ghost was not given till Christ was glorified; and this gift is the earnest and commencement of the kingdom of heaven. The mistake has arisen from the loose way in which supernatural grace is spoken of; whereas the very term *super* should guard us against ever applying it to the natural man, and force us to the true and reverent use of it, as the last and highest gift bestowed upon man—the peculiar endowment of the Christian church, and laying her under peculiar responsibilities.

And this notion involves the evil of weakening our faith and confidence in the eternal standing of security which we have in Christ. For if man once fell from *such a state* as that to which *we are raised* in Christ Jesus, then is it possible that a *second* fall may take place, not merely *now*, in our present probation state, but even after we get to heaven. And it moreover involves the error, so derogatory to the wisdom and power of God, of supposing the same thing to be done *twice*, and to be better done the second time from failure in the first experiment.

Now all these erroneous principles are inherent-ly and inseparably contained in these several

doctrines. Modify them how you will, explain them how you may, error, dangerous error, is involved in them all, and few of them contain any portion of truth—none sufficient to redeem or neutralize the error; and therefore they are "utterly unlawful."

It will be asked how it has happened that so many wise and good men have given a partial sanction to doctrines such as these, and not perceived the erroneous consequences? We answer that they were so intent on other things at the time, that the errors passed unobserved. Nor will the sagacity of any private Christian, or even of any doctor in the church, preserve him from error, unless he is careful continually to enlighten and control his private opinions, by bringing them to the test of the deliberately recorded opinions of the church. We could bring forward as long a list of *opposite* opinions held by individuals equally eminent, and frequently by the very same individuals whom Mr. Newman cites as witnesses on his side; but we have already said that we attach no weight to these isolated opinions, and the church has never hesitated in rejecting *some* of the opinions, even of men so eminent as Irenæus, Origen, and Tertullian.

The other things upon which these wise and good men were intent, were possibilities of agreement in all things, between churches which have so many points of agreement as those of England and Rome. And as the claims and pretensions of Rome are put forward with the greatest confidence and plausibility, they are (often unconsciously) regarded as the strongest; and men imagine that in becoming more Roman, they become more Catholic also. But there is a higher standard than the Church of Rome—the Catholic Church, which existed before the distinctions which characterize Romanism were known. To this higher standard all must be brought; and, tried by this higher standard, the Church of England will be found more Catholic than Rome.

And men are too prone to attach importance to forms and ceremonies, apart from the worship of God, which all forms should promote, and without which they are most idle and empty, if not pernicious. The forms and ceremonies of the Mosaic ritual served a double purpose: first, of showing the reverent and devout way in which man should ever draw near unto God: secondly, as typifying offices of Christ and of the Christian priesthood—which types necessarily merge in the spiritual reality which they typify; the type ceases in the coming of the anti-type: the co-existence of the two is an absurdity. Thus all sacrifices were typical of the one sacrifice to be offered up in Christ Jesus—the full, perfect, and sufficient sacrifice for the sins of the whole world. And sacrifice *in itself*, and stripped of its typical import, has *no efficacy*; "for it is not possible that the blood of bulls and of goats should take away sin." (Heb. x. 4.) Therefore in the Christian church there is no sacrifice, we have attained the reality signified in all sacrifice, "through the offering of the body of Christ Jesus once for all" (Heb. x. 10.) And by parity of reasoning we prove, that the doctrine of a real sacrifice in the mass is untenable.

And, again, the various dresses of the Levitical priesthood, especially those of the high priest, typified the "glory and beauty" (Exod. xxviii. 2) of Christ Jesus; as the high priest typified him in person. It is written (Heb. vi. 14), "We have a great High Priest that is passed into the heavens Jesus, the Son of God." In the heavens are performed the functions of the high priesthood of the

Christian church, and not upon earth; and by the Head of the church alone, and not by any members of his body. Whosoever, therefore, assumes any of the functions of the *high priest*, since the ascension of Christ *into heaven*, thereby incurs the guilt of trenching upon the prerogatives which belong exclusively to Jesus, the Son of God. But so much the more is it incumbent upon us to insist upon the reality and importance of the *priestly* office exercised *upon earth* by the clergy, that the priestly office may render His high priesthood a continual reality to us. And we may remark, in passing, a blunder on this point even in Eusebius, who records twice (iii. 25, v. 23,) on the authority of Polycrates, that St. John wore the golden crown *πεταλον* of the high priest—a most absurd blunder, as it would infer either that John had been high priest among the Jews, and retained the high priestly crown, or that the Christian priesthood is of the order of Aaron, instead of the order of Melchisedec.

There must be a priesthood at all times, but that priesthood in the Christian Church, is after the order of Melchisedec, not after the order of Aaron. Unto a priesthood, suitable dress is becoming, and on this ground the Church of England has prescribed the dresses which the priests should wear in their sacred functions, and has not thought it beneath her dignity to prescribe those which, for decency sake, should be worn by them on ordinary occasions (Canon lxxiv.) “hoping that in time new fangleness of apparel in some factious persons will die of itself.” And the priests should ever remember that they are the reality, not the dress; they give dignity to it, not it to them. And if the dress implies any imitation of Jewish, it then becomes a degradation to a Christian minister. And of these things the admirers of the pomp of the Roman Church will do well to beware.

Though Milton was a thorough sectarian, and therefore no authority as to what is right in the church, yet he was a shrewd observer, and worth attending to, when he points out what is wrong. Speaking of the gorgeous worship of Rome, as so imposing from being peculiarly addressed to the senses, he says—

“They began to draw down all the divine intercourse between God and the soul; yea, the very shape of God himself into an exterior and bodily form; urgently pretending a necessity and obligation of joining the body in a formal reverence, and worship circumscribed; they hallowed it, they fumed it, they sprinkled it, they bedecked it, not in robes of pure innocence, but of pure linen, with other deformed and fantastic dresses, in palls and mitres, gold and gewgaws, fetched from Aaron's old wardrobe, or the Flaminian's vestry. Then was the priest set to con his motions and his postures, his liturgies and his hurries, till the soul by this means of overbodying herself, given up justly to fleshly delights, bated her wing apace downward; and finding the ease she had from her visible and sensuous colleague, the body, in performance of religious duties, her pinions now broken and flagging, shifted off from herself the labor of high soaring any more, forgot her heavenly flight, and left the dull and drolling carcase to plod on in the old road, and drudging trade of outward conformity,”—*Milton on Reformation in England*.

This may be regarded by Mr. Newman as the extreme statement of a virulent opponent of Romanism; but we are not sure that it deviates from the truth, on the side of opposition, in a greater degree than Mr. Newman does in approval of Rome. Mr. Newman assigns as the *reason* for what he has endeavored to do, that

“There is a great progress of the religious mind of our church to something deeper and truer than satisfied the last century.” He thinks that “the age is moving towards something, and most unhappily the one religious communion among us, which has of late years been in possession of this something, is the Church of Rome. She alone, amid all the errors and evils of her practical system, has given free scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings, which may be especially called Catholic.”—*Letter to Dr. Jeff*, p. 26.

Yet, with an inconsistency which is quite marvellous to us, Mr. Newman has written, in page 16 of the same Tract, “I am not examining the scripturalness, safety, propriety, or expedience of the points in question: but I desire that it may not be supposed to be utterly unlawful for such private Christians as feel they can do it with a clear conscience, to allow ‘those several points.’” How the progress of the religious mind of the church towards something *deeper and truer* can be satisfied, unless that something is *scriptural, safe, proper, and expedient*, we are at a loss to imagine.

We are quite sure that Mr. Newman is in error, and we think that we perceive the source and the form of the error; but we are far from thinking that we, who stand not in the place of teachers towards him, shall be able to make him at all perceive and acknowledge it. But we write for the public, and will endeavor to show them where in the error consists.

We grant that there is now in the church a desire for something deeper and truer than commonplace theology, which we suppose to be Mr. Newman's meaning; but it is a mistake to suppose any deeper or truer theology can be acquired from Rome, and a still greater mistake to imagine that we can take a part of the system of Romanism, and leave the rest; we must take all or none. The point of view in which Rome presents the greatest semblance of a true church, is in its entireness and apparent unity; but in every other point it is the external form alone, and not the living reality. For how is its unity produced? Not by each individual having right faith in all the great truths concerning God, and concerning ourselves; but by each individual having but one point of faith, which he is virtually required to profess when admitted to that church, that she is *the church*—that she cannot err either in what she does or what she omits to do, and that therefore he never need trouble himself on any other point of faith, but be content to take as truth whatsoever he hears, and be content to go without what he does not hear taught.

And with this semblance of unity there is a semblance and often a counterfeit of that which is deep and true. The members of that communion may well imagine that there is profundity and truth in the things which they are taught to believe, and persuade themselves that their teachers fathom all those depths, and apprehend all those truths, and are prepared to rest quite satisfied in the caution given not to meddle with things above them—with mysteries they cannot comprehend.

There is the greatest possible difference between the obscure and the mysterious—the difference between a vacuum and a plenum, between nothingness and infinitude; yet on certain minds the effect is the same. The obscure and the unknown fills many minds with feelings of awe and reverence, which, calling forth our hopes and fears, may produce tenderness, devotedness, and the other feelings; but in this case they spring from what we call *the church*, and consequently *terminate in her*; we act in obedience to what she commands, and her approval is our reward. But the mysterious has a reality beyond it, and in entering upon the mysterious we apprehend a reality, according to the measure of our capacity; and although we know that there is an infinite beyond, yet we know that infinite to be in this sense *ours*—we have apprehended it as a reality, and rejoice in the glorious mystery. The mystery of which we are speaking has God for its foundation, and His service for its end and reward; it rests not

on mere forms, not on anything which the church says or does, not on any creature thing, and least of all on ourselves; it apprehends God, makes Him the end of our being, and rejoices with joy unspeakable and full of glory.

The something deeper and truer, which will really satisfy every craving of the church, must come from a deeper insight into the word and purpose of God, and truer apprehensions concerning His being and attributes; and the practical experience of our own relationship to Him, as formed in His image, and taken into union with Him through Christ Jesus. And this is far better brought out by the divines of the Church of England, than it can be seen or is taught in the Church of Rome. And to this higher, deeper, truer something, the church, with all its ordinances and means of grace, is but subsidiary. The church is not the end; God is the end. Salvation for man is not the end; but glory to God, through the salvation of man. The invisible things of faith are the realities to produce and satisfy this deeper feeling; but the spirit of Romanism is to make everything, as far as possible, visible and sensible, and everything else obscure. The intellect and the senses of man may be satisfied; but the spirit is debased and starved. Romanism is the religion of sense—the spirit, the highest part of man, must look elsewhere to be satisfied.

Having said thus much, we scarcely need add that we think the writers of the *Tracts for the Times* have mistaken the way of attaining the end which they have in view; that by any amalgamation with Rome we shall assuredly fail of raising her standard, and shall only become ourselves debased: yet we are not sure that these publications have done harm, and are inclined to think that they have done good, and perhaps more extensive good than as yet appears, or than could have been accomplished in any other way—and for the following reasons.

There cannot, we think, be a doubt that theology has been for some time past at a low ebb in the Church of England. The attention of men, in these times, is turned exclusively towards that which is practical—that which is popular; and this transferred to theology would become that which is superficial. The *Tracts for the Times* are very much adapted to such a state of things; and yet, in the subjects which they bring before the church, are calculated to force upon her theology of a higher order than either the writers or the readers of the Tracts anticipated. For these Tracts are very simply written, and in form and expression admirably suited for the times; the reader finds nothing in them to startle by its novelty, or repel by its abstruseness; and the spirit of liberality which pervades them, especially towards Romanism, is the very spirit of the age. And the very learning of these Tracts, which is in general a most unpopular and repulsive thing, is here made attractive—it is learning made easy: the proper extracts are all made, the catena is prepared; we admire its length and consistency—we obtain the sanction of authority without the trouble of research. And these Tracts have certainly obtained a very extensive circulation.

And the subjects brought before the church in these Tracts are of the greatest importance, and really embrace the whole range of theology. And now that they have been mooted—now that the attention of the public has been pointed to these subjects—they must be discussed; all persons who are occupying seats of learning and authority in

the church will be expected, and in this sense will be compelled, to instruct, in these matters, those committed to their charge. And above all, to OXFORD will the public look for guidance on this occasion; that as the doctrines of the Tracts have been called, in popular language, the "Oxford theology," so the public may know from Oxford herself how far she coincides with these Tracts—how far they have her sanction—that her honored name may not be wrongly associated with anything she disapproves.

And as from the Universities especially and pre-eminently the clergy of this land take their initiation and derive continual vigor, so such a work beginning there will infuse new life and vigor throughout the whole church, and prepare the clergy for taking their true place, as instructors of the people, to guide and sustain them under those trials which seem to be coming upon the church. And the greatest of those trials, we apprehend, will come from that quarter to which the writers of the Tracts seem to be looking with the least dread—from the Church of Rome itself.

We perceive no symptoms of amelioration on the part of Rome to abate our fears, no returning favor toward Protestants to warrant our favorable regards toward her. What do we behold at the present time, but the bishops and clergy of the Church of Rome arrogating to themselves exclusive title to the office of bishop and priest, and treating all the Protestant clergy as only usurpers, and their titles therefore, *ipso facto*, as null and void? Are they not at the present moment expecting and praying for the re-establishment of the Papal supremacy in England? And are they not leaguings with all the enemies of England in their endeavors to weaken and divide our empire?

And what though we do behold Rome favoring popular agitation, and her partisans in most unnatural league with anarchists and liberals? This does not prove that she is at all more yielding to popular opinion—at all more liberal than before. But because she feels her power unbroken, she can venture amongst the anarchists and liberals without fear; because she knows that there is an iron bit in the jaws of the people, she can encourage the wild gambol of agitation, expecting to be able to pull them up at her pleasure. She may be deceived herein, but such is her present expectation.

And as it is by virtue of an united clergy, and this clergy exercising full control over the people, that the Church of Rome is not only undismayed, but expecting further triumphs; so we, and especially our clergy, should arm ourselves with the same weapons, prepare ourselves by similar training, that we be not taken at disadvantage. There is strength and vigor among the clergy, if it be called forth—there is remaining affection among the people, if it be met and cherished. And God will never fail those who are true to themselves, and make a good use of the powers and privileges with which He has entrusted them.

It will be observed that our apprehensions of danger to the church are not limited to the clergy alone, or to the church as an establishment, and supported by the laws of the land; and, therefore, our apprehensions are not derived merely from the aggressions which have already been made upon the church, or from refusals of tithes and church-rates; nor would they be allayed by the increase of religious societies and the collection of still larger sums of money for religious purposes. It is principles of evil that we are looking, the effects of which are only beginning to be developed; and we

desire to see them efficiently met, in the only possible way, by laying deeply and broadly the foundations of truth.

There is a crisis indisputably at hand, if it has not already arrived, whose issues will be the most momentous that the world has ever seen, and, in accomplishing these, Christendom will be forced to take the most prominent part. The course of Providence has already led Europeans, as merchants or missionaries, or forced them, as warriors, into the heart of Asia and Africa; and not only Turkey, but all the old dynasties, even to the imperturbable celestial empire itself, subsist now only on sufferance of the Europeans, and may thus swell the scale of the next European convulsion. And looking at the ferment begun in Europe—at the deep principles involved—at the vast multitudes engaged—at the great ability of the agents—and at the unprecedented command of the most tremendous instruments; from all these causes combined, there cannot be a doubt that the next contest between the powers of good and evil will be on such a scale, and attended by such results, as will blot out the record of all those which have gone before, and make them seem as child's play.

And we do not shrink from the contemplation, neither do we fear the results; for God hath not forsaken the earth; and He hath given to the great Head of the church all power in heaven and earth; and Christ has promised to be with His church always, even to the end. But to ensure our safety we must be *with Him*, we must be of those with whom He is: the church must be true to Him.

All men are at this time expecting or apprehending such a consummation, either for weal or for woe; the ardent and the sanguine looking forward to the speedy accomplishment of their fondest wishes—the timid and desponding dreading the near approach of their gloomiest forebodings. These anticipations take the character of that rank of society in which the individual moves—of those associations and interests with which he has identified himself. But there is still, at the root of the various schemes with which men are occupied, one common expectation—that things cannot go on as they have done—that we are now on the verge of a new era, big with portentous issues—and that now is the time to give direction to the helm, that we may safely ride the storm.

And each man thinks that there is no safety but with his own party. The Chartist, when he clamors for universal suffrage, entertains beneath it the fond expectation of a millennium of his own, in which equality shall bring with it peace and plenty without the necessity of toil; as if he could reverse the first fiat of the Almighty upon fallen man—"In the sweat of thy brow thou shalt eat bread." The men of science look for the realization of their *beau idéal* in a scientific aristocracy. The religious societies expect to convert the world by missionaries and tracts. And the Romanists universally believe that the time is at hand when they shall be able to realize the one thought which has ever been uppermost among them—the one desire that has ever been nearest their heart—that, wherever Christianity is professed, the supremacy of Rome may be acknowledged, and that the might of Christendom, thus concentrated into unity, may dictate faith to all the world.

In these, and the many other contradictory expectations which agitate and toss the minds of men, where can we look with confidence for guidance in perplexity—for support under trial—

for blessing on exertion, but to the church where God is present? And the sign of such a church is, that she is not looking to men, or means, or even church ordinances, but to God. And such a church, acknowledging the hand of God in all things, must seek and attain to the knowledge of Him—of what He is—of what He intends—in all which His hand is working. Such a church will perceive and teach that all things are working together for good to them that love God. Let the Church of England endeavor to grow more and more into such a church; and, being such a church, we shall be safe.

For the Church Record.

OLD ENGLISH LITERATURE.

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THE LIFE OF SIR HENRY WOTTON.

SIR HENRY WOTTON was the most accomplished gentleman of his day, a scholar of general inquiry and accurate judgment; a courtier, with sincerity and elegance combined; an honest churchman, a lively wit, a skilful diplomatist and an engaging companion. Walton, in writing his life, has drawn largely on his personal feeling for the virtues of the man, and in truth, a knowledge of his virtues could not fail to beget a love of them.

The family of Sir Henry Wotton was of great antiquity and equal respectability. It can be traced back through a line of able public characters, to so early a period as the reign of Edward IV. And as a remarkable family trait, peculiar also in Sir Henry himself, we discover an uncommon degree of modesty accompanying unrivalled merit. Thus the grandfather of our hero, Sir Edward Wotton, had the honor of refusing the Lord Chancellorship, which Henry VIII. offered to him. Thomas, the father of Sir Henry, could not be prevailed on by Queen Elizabeth to accept of the title of Knight. Nicholas, the great uncle of Sir Henry, gave the strongest instance of self-denial in not accepting the office of Archbishop of Canterbury, to which he was pressed by the Maiden Queen. In each instance, the plea of inability and humility was offered.

Sir Henry Wotton is deserving of our regard, in the different characters of scholar, statesman, author, Christian and gentleman.

As a scholar, he was chiefly noted for his skill in languages. When abroad, he was intimately conversant with Casaubon and Alberti, the greatest scholars of their time. His acquirements were also very general. He was a learned architect; knew something of theology, and discussed it with Beza, a master of diplomacy, "well seen" in history, the companion of Father Paul Sarpi, and an adept in the mysteries of versification and the epistolary art.

The active public life of Wotton, commenced as secretary to the Earl of Essex, but was passed chiefly abroad in foreign embassies. In these employments, most suitable to his disposition, as he loved travel, and of all countries, Italy pleased him best, he was most successful, gaining friends to himself, his nation and his sovereign everywhere, and by his moderation and prudence conciliating the fiercest bigots of every party. Several pleasant anecdotes are recorded of him, while engaged in this capacity. It was reported, that he once gave as definition of an ambassador, "*Legatus est vir bonus peregre missus ad mendum reipublice causâ*;" an ambassador is an honest man, sent to lie abroad for the good of his country. At this King James took umbrage, not

perceiving the nice conceit that lay enveloped under a doubtful Latin term, though in English it is plain enough. In conversation, ever ready and pointed, his wit was on the side of truth and humanity: as the notable replies he made at different times to religious disputants, the story of the "pleasant priest" at Rome, and the epitaph on his own tomb-stone sufficiently express.

The last public office borne by this accomplished character was the Provostship of Eton, obtained over the heads of many distinguished suitors (even Lord Bacon was an applicant) and which he held to the day of his death, sixteen years after, (1640) in the 72nd year of his age.

As an author, Wotton has left little behind him: only a few choice letters and fine poems for the general student, a Treatise on Architecture, scattered political notes and memoranda, and historical characters. Of his letters, the one he wrote to Milton, thanking him for his present of Comus in a strain of fine criticism and delicate compliment, is best known from the popularity of his subject. The reflective poems of this elegant poet are admirable. They are but half a dozen in number, and generally printed in the current collections of British poetry.

The following, by no means his best, is a fair specimen of his style, and touched with a grave and solemn spirit, for it was written during his last illness:

O thou Great Power, in whom I move,
For whom I live, to whom I die!
Behold me through thy beams of love,
Whilst on this couch of tears I lie,
And cleanse my sordid soul within
By thy Christ's blood, the bath of sin.

No hallow'd oils, no grains I need,
No rags of saints, no purging fire;
One rosy drop from David's seed
Was worlds' of seas to quench thine ire.
O, precious ransom! which, once paid,
That consummation est was said;

And said by him that said no more,
But sealed it with his dying breath.
Thou, then, that hast discharg'd my score,
And dying was the death of Death,
Be to me now, on thee I call,
My life, my strength, my joy, my all.

His sweet temper, a congeniality of opinion and religious spirit, were the strong attractions that bound the love of Donne to his affectionate friend. They had a similar recreation in common, angling: a sport immortalized in the charming work of Walton, in which these eminent fishers are introduced as examples of the art. Wotton called it "his idle time not idly spent;" and would say often, "He would rather live five May months than forty Decembers." Donne and he were early friends, and companions through life. The poet thus addressed his 'best knight':

Whom free from German schemes, and lightness
Of France, and fair Italy's faithlessness,
Having from these suck'd all they had of worth,
And brought home that faith you carried forth,
I thoroughly love.

To complete the perfections of this almost perfect gentleman, we must not omit his captivating address, amenity of manner, and personal accomplishments.

To quote a poet, to whom we frequently refer for characters of his contemporaries, we subjoin the enthusiastic elegy upon Sir Henry Wotton, from the pen of Cowley:

What shall we say, since silent now is he,
Who when he spoke all things would silent be.
Who had so many languages in store,
That only Fame shall speak of him, in more.
Whom England now no more return'd must see;
He's gone to heaven on his fourth embassy.
On earth he travell'd often, not to say
He'd been abroad to pass loose time away;
For in whatever land he chanced to come,
He read the men and manners; bringing home

Their wisdom, learning and their piety,
As if he went to conquer, not to see.
So well he understood the most and best
Of tongues that Babel sent into the west,
Spoke them so truly, that he had (you'd swear)
Not only lived but been born everywhere.
Justly each nation's speech to him was known;
Who for the world was made, not us alone.
Nor ought the language of that man be less,
Who in his breast had all things to express:
We say that learning's endless, and blame Fate
For not allowing life a longer date.
He did the utmost bounds of knowledge find,
And found them not so large as was his mind;
But like the brave Pellean youth, did moan,
Because that art had no more worlds than one.
And when he saw that he through all had past,
He died lest he should idle grow at last.

In conjunction with the varied graces and refined understanding of Sir Henry Wotton, the chivalric characters of Sir Philip Sidney and Sir Walter Raleigh rise to view. These three compose a triumvirate of noble spirits, intellectually diverse as to genius and capacity, but all of them gifted alike with

'The courtier's, scholar's, soldier's eye, tongue, sword.'
Who had engrafted the student, the soldier, the author, the statesman, or the fine gentleman. The courtly (a refinement in them of the true manly character) formed the basis of their individual characters. They were all bred at court among their most erect and gallant compeers, whom they surpassed in brilliancy of accomplishments, in fineness as well as in solidity of learning and ability and in all the arts both of peace and war. In all English Literature, especially in the reigns of the later Tudors and the first two Stuarts, periods in which the firmament of genius and chivalry was thickly studded with the most gorgeous constellations, we read of none, who, in the union of integrity, humanity, genius, learning, personal attractions and practical ability in affairs, can be compared to the three just named. The fate of the two last was most unfortunate—Sidney, the most renowned knight of his age, the favorite of foreign nations as well as his own country, Queen Elizabeth's "my Philip," whose friendship was esteemed an honor by sovereigns, and whose presence was thought to add a grace to the most brilliant assembly, fell in battle at an early age, just past thirty. Raleigh, his equal in all respects but poetic fancy, (to set off which he was a more thorough historian,) fell in the prime of life, a victim to court intrigue and the malice of his enemies. Ah! gallant hearts, it is well your detractors have not usurped all the genius and generosity of later times as they wished to smother all, in their own age. Their calumny cannot touch thee, princely Raleigh! The whole world is thy friend, generous Sidney! Later authors have clearly eradicated the slight spots on the fame of some of the selectest glories of the Age of Shakspeare. Future ages will hail both of you as the finest courtiers, the most philosophical men of action, the sincerest Christians, and the most elegant (if not the grandest) geniuses of the period, when Shakspeare created new worlds of imagination, and Bacon constructed a new map of the sciences.

NEW BOOKS.

PALMERS' TREATISE ON THE CHURCH:

This work has been lying on our table for some time unnoticed, owing to a press of other engagements. It is very handsomely got up from the tasteful and fertile press of Messrs. Appleton & Co. It is needless at this time of day, to write a criticism on a work which has passed to securely through the general ordeal of periodical criticism. We can only add that even those who may differ from the author would do well to buy his book and then state their objections.

FRAGMENTS FROM GERMAN PROSE WRITERS:

This work, the London edition of which we noticed some months since, is here reprinted by the same house and in an elegant dress, that fairly challenges comparison with the English edition. We shall have more to say of this charming volume next week.

MIGNIONETTE, or Graces of the Mind:

This is the title of a very elegant juvenile annual, embellished with five engravings and richly bound. It is an agreeable miscellany of tale and verse, well worthy of being presented to little folks. To D. Appleton, and Co., youthful readers have been often indebted ere now, and this issue in no wise discredits their reputation for getting out the choicest volumes emanating from any New York press. We have also to acknowledge the receipt from the same house, of that charming miniature romance of St. Pierre, *Paul and Virginia*. The contents of this volume are far superior to that of the former, though its external dress is not so fine and gaudy. The pleasant recollections associated with this simple story of youth and innocence may stand in place of a formal criticism, and are certainly more agreeable to recall.

EVENINGS WITH THE CHRONICLERS, or Uncle Rupert's Tales of Chivalry.

This is in keeping with the manifold volumes produced from the press of D. Appleton & Co.; the print is excellent, being large and clear, the illustrations much superior to those usually inserted in books for children. The professed object of the volume, "affording information in an attractive form," is certain of accomplishment, as its pages will doubtless prove equally instructive and amusing to many youthful readers, who in the perusal will learn facts they would not gather from graver history, simply because it is grave, and the study therefore generally considered more a task to be performed than anticipated as a pleasure. The book includes Conversations for five evenings, the several topics are, "Battle of Otterbourne—Wars of Ghent—Philip Van Artavelde—and Jacqueline of Holland"—all of which, were to us indeed, more interesting from recollections of another good old Uncle, from whom we, and many other little folks, would gladly hear again; we have reference to Uncle Philip.

Ecclesiastical Intelligence.

MASSACHUSETTS.

We learn that the Rev. Thomas B. Lambert, a chaplain in the U. S. navy, has engaged to supply, temporarily, the vacant parish of Grace Church, New Bedford. This parish continues to increase, and presents an inviting field for the labors of a devoted and judicious minister of Christ. St. Thomas's Church, Taunton, is also yet destitute of a rector. These are both important parishes, and we hope soon to see them well supplied.—*Witness and Advocate*.

A general missionary meeting was held in the lecture-room of Grace Church, on Monday evening last, when the Rev. Mr. Barker, of Michigan, made a statement respecting the church at Jonesville, of which he is pastor, and solicited aid. He was followed by the Rev. Mr. McCoy, of Lowell, in an excellent address upon the importance of extending the church in that diocese.—*Id.*

NEW-YORK.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Saratoga County. Thursday, October 21, laid the corner stone of Grace Church, Waterford, rebuilding after destruction by fire. The address was delivered by the Rev. Horatio Potter, D. D., rector of St. Peter's Church, Albany.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Second Sunday in Advent, December 5, St. John's Church, Brooklyn.

Fourth Sunday in Advent, Dec. 19, Christ Church, New-York.

Second Sunday after Christmas, January 2, French Church du St. Esprit.

Second Sunday after Epiphany, January 16, St. Stephen's Church.

Sixagisma Sunday, Jan. 30, Grace Church.

First Sunday in Lent, Feb. 13, Christ Church, Brooklyn.

Third Sunday in Lent, Feb. 27, St. George's Church, New-York.

Fifth Sunday in Lent, March 13, Zion Church.

First Sunday after Easter, April, 3, St. Philip's Church.

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, Brooklyn.

At the late session of the General Convention, the words in the Institution Office omitted in the Standard Book, as set forth by a committee of the preceding Convention, were ordered to be restored.

A committee was also appointed to superintend, and set forth by authority of the Convention, the publication of the entire series of journals of the General Convention, with copious indexes—a work which, we hope, will find liberal patronage in all our dioceses.—*Churchman.*

WESTERN NEW-YORK.

CHANGE—The Rev. J. M. Bartlett has resigned his charge of Trinity Church, Fayetteville, Onondaga county, and accepted a call to Zion Church, Pierrepont Manor, Jefferson county.

PENNSYLVANIA.

The Rev. W. S. Walker having received a unanimous call from the vestry of St. Matthew's Church, Sunbury, to the rectorship of that church, and having accepted the same, requests all letters and papers may be addressed to him, Sunbury, Pa.

The Rev. H. S. Attwater, having removed from Mount Morris, to Hunt's Hollow, Allegany county, desires that letters and papers intended for him may be addressed accordingly.

Bishop Kemper is at present in this city, seeking with great solicitude for several missionaries. He is particularly desirous, he states to us, to secure one for Green Bay, in Wisconsin, where there is a handsome church, and a small but interesting congregation that has been deprived for nearly a year of the services of the sanctuary. He will be happy to receive any communications, in relation to his mission, directed to Philadelphia, before the 12th Nov., when he expects to start for the West.

The Bishop has met with several disappointments. On his arrival here last Monday, he learned that three clergymen whom he thought were by this time proclaiming the glad tidings of salvation within his jurisdiction, decline entering upon the field which had been assigned to them at their own request. He considers Boonville, and Hannibal, in Missouri,—Jowa city and Dubuque, in Iowa,—Madison, and Mineral Point, besides Green Bay, in Wisconsin,—and Indianapolis, Vincennes, Crawfordsville, and Fort Wayne, in Indiana, as stations where devoted laborers would accomplish with the divine blessing much good for the Master's cause.—*Banner of the Cross.*

INSTITUTION.—On Sunday morning last, the Rev. Wm. H. Odenheimer, A. M., was instituted into the office of rector of St. Peter's Church, in this city, by the Right Rev. Bishop Onderdonk. Morning Prayers were read by the Rev. Dr. Upfold,

of Pittsburg, and the Rev. Mr. Bronson, of Lewis-town, and the sermon preached by the Bishop. The Holy Communion was administered by the new incumbent, assisted by the Rev. Dr. Upfold, the Rev. Dr. Mason, of Raleigh, N. C., and the Rev. Mr. Miller, of Pottsville, Pa. There were also present, the Rev. Messrs. Natt, Rees, and Watson, of this diocese.—*Id.*

The Rev. John B. Clemson has resigned the rectorship of the church of the Ascension, in the city of Philadelphia.

MARYLAND.

The Rev. Henry Major having removed from Piscataway to Reistertown, Md., requests that his letters and papers may in future be sent to the latter place.

VIRGINIA.

It gives us great pleasure to announce that Bishop Mead reached this place on Sunday last, and preached in Christ's church on Sunday morning. It will gratify our readers generally to learn that the bishop's health is much improved, and that he speaks with much satisfaction of the kindness and attention which he received universally during his visit to Great Britain and Ireland.

Southern Churchman.

OHIO.

The Rev. R. S. ELDER, Deacon, an Alumnus of the Theological Seminary of Ohio, has accepted an invitation from the vestry of St. James' Church Worthington, and has entered upon his duties as Minister of that Parish.—*West. Eps. Ob.*

FOREIGN—ENGLAND.

EXTRACT FROM THE ANNUAL ADDRESS OF THE METHODIST CONFERENCE.—"We would the rather urge upon you a careful attention to this subject, because we cannot conceal from ourselves that there is, in certain quarters of the professing Church, a strong wish to revive *that religion of external form in which Popery itself originated*, and to the principles of which, Methodism, *as a revival of spiritual religion*, is directly opposed. If the abettors of these dangerous and destructive errors behold, among the professors of more correct views of religion, any carelessness as to the observance of the outward duties of religion, whether manifested by irregular attendance, or by a negligent manner of performing them, they will avail themselves of such conduct to promote the interests of their own system; arguing from it, that a high profession of the power of godliness, is inconsistent with the due observance of its proper forms. Let none of you, beloved brethren, ever give such advantage to those whose religious views we cannot but regard, as being in direct opposition to the Gospel, as a system of redeeming grace. Attend, with regularity and devout reverence, to all the ordinances of religion, seeking in them for a closer communion with God; and by this devotion of your time and personal services, confess Christ before men, accustom your families to this performance of sacred duties, and call, by your pious example, the multitudes of your countrymen, who now habitually break the Sabbaths, and neglect the ordinances of God, to come and worship with you before the Lord your Maker.

"And we particularly call you most seriously to consider the especial obligation which appears now to rest upon all members of Christian churches, to pay a more than ordinary attention to the sanctity of the Sabbath, arising not only from those gross violations of the law of God on the subjects which are so alarmingly prevalent, but

from the still more alarming prevalence of such modes of justifying them as not only take away all real sanctity from the Sabbath, but, if pushed to their legitimate extent, would sap the very foundations of Divine revelation. Never forget that the law of the Sabbath is a part of what has always been considered as that sacred summary of religious and moral duty, given to us in the Ten Commandments, written with the finger of God himself. Have no fellowship, therefore, with those who teach men to break this commandment, by denying its moral obligation. And be careful yourselves to obey the commandment in the terms in which it is given. "Remember the Sabbath-day, to KEEP IT HOLY." Where Sabbath violations prevail, the blessing of God cannot rest; and be assured of this, that where the providential blessing of God rests not, there is no security for either personal, domestic, or national prosperity. Let your conduct show that you desire this blessing for yourselves and your families; and let it bear a faithful and explicit testimony, not only against the various ways by which the Sabbath is now so extensively desecrated, but also against those dangerous pleas by which it is sought to justify them.

"We have been calling you, dearly beloved brethren, to take to yourselves the armor of righteousness on the right hand and on the left. An important reason for this is found in those revived expectations and efforts of Popery which constitute a painfully remarkable feature among the undeniable signs of the times. To this dangerous system Mr. Wesley was always, and very decidedly, opposed, because he regarded it as being directly, unchangeably, and actively hostile to that great work of saving men for which Evangelical truth was revealed, the Christian ministry instituted, and the Holy Spirit sent forth to dwell perpetually in the Church of Christ. To this system, therefore, were we not ourselves steadily and visibly opposed, we should be unfaithful, not only to the cherished memory of the venerable Wesley, and to the relations in which we all stand to the religious societies which he was the great instrument of founding, but likewise, and chiefly, to those great principles which he has transmitted to us, and which we believe embody the saving truths of the Gospel. Popery cannot stand, if Methodism be true, supposing its principles to be carried out with fidelity. If, therefore, Popery be rejoicing in the anticipation of approaching triumphs, let all who love the name of Wesley, and the truths which he spent his life in proclaiming, and which surrounded his dying bed with sacred glory, faithfully labor to counteract the influence which it may seek to acquire, and to oppose to it the mightier influence of the truth which sends men for salvation directly to the mercy-seat, by the new and living way consecrated by the blood of the one oblation once offered. For this, as well as for other reasons, co-operate with us in seeking to promote, by all proper means, the healthy extension of Methodism; and, whenever the providential opportunity is presented, to check the boasting, and to impede the progress, of what we consider to be anti-Christian, and, therefore, most dangerous error.

"And partly in connexion with this subject, and partly on more general grounds, we desire to remind you of the great importance of promoting, in every part of the country, an enlightened and scriptural education. Much has been done by many of you through the instrumentality of Sunday schools; and we are glad to witness the increasing number of day schools among you. Much,

however, still remains to be done; and they who believe that it is God who "setteth the solitary in families," and that all Scripture is divinely inspired, are the very persons whose principles will enable them to do what is to be done most correctly and most efficiently. Secular instruction, in point of fact, relates to the various aspects under which the works of God are to be considered: not only, therefore, must it be accordant with the principles of the work of God, but incomplete without them. The Gospel seeks the salvation of individual man; and as it is by sin that he is blinded and polluted, degraded and enthralled, that which is the plan of deliverance from it, devised by the wisdom, and carried in effect by the goodness, of God, must of necessity directly tend to the enlightenment and purification, the true dignity and freedom of society at large. Irreligious education is false in principle, and, therefore, not merely inefficient, but positively mischievous. We might, for these reasons, call on you to labor in the cause of scriptural education, as you are patriots, wishing all happiness to your beloved country; but we rest our appeal on your Christian profession and character. The often-quoted language of Solomon is but the substance of those numerous directions on the subject of education which the Scriptures contain: "Train up a child in the way he should go, and when he is old he will not depart from it." We have no doubt that important suggestions will be made to you, as circumstances may arise, by the committee which we have appointed to watch over the question; and we are persuaded that you will attend to them with your wonted benevolence and zeal."

PAU (BASSE PYRENEES,) September 13.—A most interesting event has just occurred in this, the ancient capital of Jeanne d'Albert. About four years ago, the Duchess of Gordon, during her residence here, had noticed the destitute state of native protestantism here, where for so long a period the true doctrines of the gospel had been preached and established, until silenced and subdued by Romish persecution, so that during the 156 years which have elapsed since this "quenching of the spirit," no Protestant church has existed. But, thanks to the liberality of British Christians (and no small effort on the part of the native Protestants,) a church has again been raised, and the regular and public profession of Evangelical Christianity been established. Yesterday this place of worship was opened, and dedicated according to French Reformed "culte." Each service was attended by thronged congregations; that in the morning particularly, when ten ministers of the French Church assisted, and an admirable discourse was pronounced by M. de Felice (one of the professors of Montauban,) from the latter part of the 48th verse of the 12th of Luke. M. de Felice described France to be in a state of awakening and of religious advance. He asserted that "much had been given" to the French Protestants of this period by their immunity from tyrannous edicts, by the increase of Evangelical sentiment among their pastors, and the peaceful policy of their present rulers, by which facility was given to the fraternal aid of their foreign brethren. His view of the present and of the future, as respects Evangelical religion in France, was highly encouraging: "the darkness is past and the true light now shineth;" and among the pastors of the church, the question with them now is, not the dubious one, "What shall I cry?" but, *where* "shall I cry?"—*English paper.*

Miscellaneous.

THE LATE REV. DR. BAYARD.—An esteemed and talented brother, a presbyter of our church, is preparing for the press, and will publish about the middle of December, by subscription, a Memorial of Dr. Bayard. The profits, over and above the printing, it is proposed to appropriate for the benefit of the amiable family of our late lamented brother. The duty of preparing this memorial (we speak from a personal knowledge) could not have been confided to better hands, and we anticipate for the contemplated book, a very general circulation among all churchmen to whom Dr. B. was known. The object of the publication is such, as we hope will be appreciated and patronized by the friends of the excellent clergyman, whose piety and virtues it is intended to commemorate. We hope the subscription paper will be well filled, and that none will forbear to subscribe, when it is considered that the moderate sum of one dollar is all that is asked for the volume, and that the surplus is designed for the benefit of those, by whom, in the language of a writer in a contemporary print, "*it is much needed.*" The prospectus will be found in our advertising columns.

For the Church Record.

MR. EDITOR,—Allow me, Rev. and dear sir, to congratulate you on the new accession of vigorous sense and keen wit to your columns, in the *Colloquia Nocturna* of your new correspondent. I know two characters who might sit for the portrait of your Deacon, in particular; the one is a juvenile, and the other a middle-aged zealot. Both of these have an almost equal ignorance and reverence of the "*patristical*," learning they affect to quote and revive. For one I heartily thank your correspondent for exposing the pretensions of a new party in the church, whose fundamental doctrine seems to be, that with them and in their writings commences the proper rule of interpretation and the only correct views of doctrine are to be found.

I relish the captain's clear, manly discrimination, and the logical precision of the counsellor. I trust the writer will not make Mr. Rector too mild and moderate, and that he will give the deacon full swing. There are many who will look anxiously for the succeeding conversations.

Your admiring reader,

LAICUS.

For the Church Record.

CONSECRATION OF DR. HOOK'S CHURCH—BISHOP OF DURHAM AND THE PUSEYITES.

MR. EDITOR.—In a late number of the Congregational Magazine, we have an amusing illustration of the fact, that Churchmen and Dissenters do not see things in the same line of vision. Your readers have recently been favored with one description of the ceremonies at the opening of the new Church at Leeds. The following is not quite so flattering. "A new Parish Church, one of the noblest in the kingdom, has been built at Leeds by public subscription, in the scene of the parochial labors of the celebrated Dr. Hook. The Oxford taste of that gentleman is seen in the decorations and arrangements of the new edifice." The *Church Intelligencer* states, on the morning of the consecration, although it was exceedingly warm, both clergymen and laymen wore their hats in Church, as if they were in the open streets, till the Episcopal act was performed, "to mark more strongly the difference between the consecrated and unconsecrated building." More than 250 Clergymen in their surplices and collegiate

cowls formed a procession around the Church headed by the venerable Archbishop of York, his Lordship of Ripon, a corps of Archdeacons, and two foreign prelates, who are only lords by courtesy. [We are aware that the title of "Lord Bishop" was given to Bishop Doane; but this is the first time that we have heard that our worthy brother Haight shared in the honor.] We know not the subject of the consecration sermon, but it might have been founded on Acts xxviii. 14. "*So we went toward Rome.*" (Congregational Mag. October.) A friend, a few evenings since, handed to me the following extract from the London Globe, which I should be glad to see transferred to your columns. A testimony like this, *fittly spoken, is like apples of gold in pictures of silver.*

THIRTY-NINE, NOT NINETY.

From the London Globe.

THE BISHOP OF DURHAM AND THE PUSEYITES.

We take the following passage from the charge delivered to the clergy of the diocese of Durham at the visitation this year by Dr. Maltby, the venerable and truly christian prelate of that diocese; it has been printed at the request of the clergy whom Divine Providence has blessed by calling him to preside over them:

"Without further preface, I must express my deep concern that, instead of employing the resources of their (the Puseyites') piety and learning to heal the dissensions which were already too prevalent, some members of our Church have embarked in the perilous enterprise of introducing among us a fresh element of discord. It is scarcely necessary for me to state that I am adverting to some recent publications which contain opinions bordering at least upon those against which our Reformers strenuously contended, and at length successfully prevailed. I mean more particularly such as relate to the doctrine of Transubstantiation, and to the authority of the Fathers asserted in the immediate deference claimed for tradition.

"I suppose I need hardly vindicate myself from the suspicion of being actuated by any intolerant feelings in regard to the conscientious adherents of the Church of Rome. With many members of that Church I have, both in my former diocese [Chichester,] and this, had the pleasure of much social intercourse; and I gladly seize the opportunity of acknowledging thus publicly the many marks of courteous and respectful attention which I have received from them. With as little justice should I be charged with an unfriendly feeling towards those learned persons of our own Church who have taken the lead in propounding their opinions with what I must be allowed to call a misplaced zeal. It has not been my fortune to have any intercourse whatever with those able writers, excepting, indeed, one distinguished individual, of whom, as a former pupil, I have no recollections but such as are most agreeable. Personal feelings, however, can have no place in a question like this. Grievously should I fail in my duty if, in a matter affecting the purity of doctrine and the maintenance of good order in the Church, I were capable of allowing any private or personal considerations to prevent the avowal of an honest and deliberate opinion. Strongly, then, must I acknowledge my regret that, with nothing like an appearance of stringent necessity or the prospect of adequate advantage, the writers of these tracts should have come forward to disturb the peace of the Church. For men of any prudence cannot but have seen that they were about to provoke discussion upon questions on which very serious differences of opinion were to be anticipated.

"Something has been said about an alleged departure from the Rubric, in order to justify the interference of the authors of these tracts. I am not aware of any point in which the directions of the Rubric had been transgressed in a way inconvenient or offensive; but if such had been the case, the evil could surely have been remedied upon an appeal to the proper authorities—the heads of the Church. Neither do I recollect to have heard at the time of any alarm respecting the state of doctrine in the Church, although apprehensions were no doubt entertained as to its outward condition and prosperity. But if these writers *did* feel themselves called upon to examine the existing state of doctrine in the hope of improving it, the result of their efforts has assuredly been very unfortunate. So far from adding to the purity of our faith, as contrasted with those errors from which we believed that the Reformation had set us free, the tendency appears to have been in an opposite direction. The effect of principles, either expressly laid down by these writers, or collected as a natural inference by their followers, has been not merely to recommend a variety of antiquated forms and ceremonies, but to uphold

them with such earnestness as to threaten a revival of the follies of by-gone superstition. The necessity of fasting is inculcated and its merit enhanced too eagerly; the placing of candlesticks is now treated as a matter of importance; and a suspicious predilection has been manifested for the emblem of the cross. While contempt is somewhat ostentatiously thrown upon the name of Protestant, and the proceedings of our venerable Reformers, an elaborate attempt has been made to explain away the real meaning of our Articles, and infuse into them a more kindly spirit of accommodation to the opinions and practices of the Church of Rome."

RURAL CEMETERIES.*

"HERE'S fine revolution, an' we had the trick to see't. Did these bones cost no more the breeding, but to play at loggats with them? Mine ache to think on't." Hamlet speaks here, in his "moody moralizing" over the bones in the churchyard, which the clown, "who had no feeling of his business," threw out of the grave, the common sentiment of the human heart. But of what consequence, it may be asked, is the condition of these mortal bodies of ours, when they have fulfilled their brief office, and the aching frame has returned to its kindred earth? Suppose they be "knocked about the mazzard with a sexton's spade," what is that to the disenthralled spirit, which alone is cognizant? The Cynics did affect thus to speak of the burial of the dead. Plato, in his Republic, allowed no larger funeral monument than one which would contain four heroic verses, and set apart the most barren ground for sepulture. Pliny says, all interest in this subject is a weakness only known to men. Socrates seemed to be of this way of thinking, when he told his friends, after his manner, that they might bury or burn his body, if they would not think they thereby buried or burned Socrates; while in reality he only meant to declare his belief in the soul's immortality. Solon, one of the seven sages of Greece, wished that his body might be carried, after death, to his native Salamis, to be burned there, and his ashes to be scattered to the winds. The Cynic Diogenes directed his friends to expose his body after death to birds and beasts of prey. Seneca would give no directions in regard to his, saying that the necessity of the case would provide for it. There are insulated cases too, in all ages, of persons who, in like manner, are indifferent to what may befall their remains; and it is not, we suppose, a very difficult thing to make an argument to show why we might be thus indifferent. But argue and philosophise as we may on this subject, the fact—the all but universal fact—is otherwise. We all, as a general rule, *feel* otherwise; and feeling, on a question like this, is the best of all good arguments. We *do* care for the future condition of that, which was once so intimately a part of ourselves. It is no pleasant thought, that, in a few years, even perhaps before the grave-worm shall have done his whole work, these material parts of ourselves, once instinct with the deathless principle which makes us what we are, once the seat of all our sensations, and the medium of our whole intercourse with the world without—should be crowded in their last narrow house, or jostled from their final resting place to make room for unbidden comers, or be cast up to the vulgar eye, and be "jowled to the ground, as if it were Cain's jaw-bone, that did the first murder!" No for ourselves, and, we repeat it, the sentiment is all but universal in human hearts, we desire a quiet and appropriate place of sepulture, where, secure from intrusion, and in decent observance,

our remains may repose; and where those who loved us while here, may go and ponder on our memories when earthly intercourse is over.

But, whatever may be our unconcern for the final disposition of our own remains after death, we cannot be indifferent to the disposal of those of our friends. However coolly we may speculate on the nothingness of the "mortal coil," when the mysterious principle, that kept it from mingling with its kindred elements is extinct, the heart here again resumes its own prerogative, and decides the question by an impulse that supercedes all argument, and with an authority that must be obeyed. All that was truly them and theirs survives with us. They yet live on in our affections. We still commune with them in our holiest hours. We hold a spiritual intercourse with them, which is more solemn, if not more tender, than their living presence could afford. How often, in standing by the grave of a friend, are we ready to respond to the beautiful tribute of Moore to "Mary." (*O si sic omnia!*)

"Though many a gifted mind we meet,
Though fairest forms we see,
To live with them is far less sweet
Than to remember thee."

These recollections we feel it to be equally our duty and our privilege to cherish, and, though they are kindred with painful regrets, they are the last that we willingly forego. Hence all that once belonged to the departed, whom we loved, is now held as consecrate. All that they once valued is now yet more endeared to us. We love to multiply the tokens of what they were, and what they were to us. We are especially concerned to mark the spot where we took our last leave of all of them, that was mortal. It henceforth becomes to us as holy ground; a place set apart and hallowed to tender recollections, to holy musings, to fruitful meditations, to virtuous resolves, to strong yet chastened anticipations of the hour when this "mortal shall put on immortality," and of that reunion and mutual recognition in an eternal state, where the changes of time and the blight of death can never enter!

But, in addition to the natural promptings of sentiment and feeling, the appropriate burial of the dead is a subject of deep interest on many accounts. It is fraught with moral and religious uses, which the thoughtful will readily interpret. It is enforced by considerations, which, though of a less refined character, are absolutely imperative. The strong law of necessity leaves us little choice in this matter. The great destroyer is ever busy. A generation of men passes away in less than half the "three score years and ten" allotted to men. Thrice in a century all the generations of the dwellers on the earth are changed, by death. In nearly every second of time, some one, somewhere, dies. The only alternative left therefore to survivors is, whether the remains of the departed shall be buried with decency, reverence and edifying rites, or hurried out of sight in brutal neglect and contempt. It is not strange then, that a subject thus commended to human regard by feeling, duty and necessity, should always have been regarded as one of personal concern. Such is the fact. The earliest memorials of the earliest times illustrate this. Indeed, it is a singular circumstance, and one not very creditable to modern times, that this sentiment of reverence towards the dead was most fully and elaborately manifested in the most remote periods, and in the rudest forms of society, while it has almost uniformly decayed with the progress of civilization. Egypt, the land of wonders, is even now peculiarly distinguished for its stupen-

dous monuments, erected, time out of mind, in honor of the dead; and its soil, around the site of its great cities, is almost literally sown with the carefully preserved remains of millions of bodies. Petra, the Edom of prophecy, whose existence was unknown for a thousand years, presented, when discovered, on every side, tombs and mausoleums of surpassing splendor. It was evidently the Necropolis of a nation. Etruria, which flourished before Romulus was born, has recently become a region of enlightened curiosity, on account of its sepulchral vases and monuments. The funeral structures of ancient Greece and Rome are yet consulted as models, while the ruder tumuli, which are scattered over the face of the whole earth, show the prevalence of the sentiment in which both originated. All literature of former times, both sacred and classical, abounds with allusions to the pious care that was devoted to the remains of the dead. This subject, moreover, has attracted a large share of the attention of learned men, and their researches have brought to light all the different usages and ceremonies, which, from time to time, have prevailed in the burial of the dead.

A new interest has been recently awakened in this country in regard to this subject, and it has taken a direction—that of the establishment of *Rural Cemeteries*—which we have been happy to notice, and shall feel ourselves privileged to promote. The first movement of the kind in Massachusetts was made in Boston, in the year 1825; but, as the committee then appointed in furtherance of the design were unable to find a suitable lot of ground, they never made a report, and the project fell through. In 1830, the subject was revived, and Mount Auburn, a spot of surpassing loveliness and fitness for the object, having been secured, the project was at once adopted by the public with especial favor, and carried forward with energy to its completion.

The consecration of Mount Auburn Cemetery was solemnized on Saturday, September 26th, 1831, by sacred music, prayers, and an address by Mr. Justice Story. The services were performed in a glen, which seemed to be scooped out by the hand of nature for the express purpose. Thousands of sympathizing auditors were arranged around its circular acclivities; the day was one of almost unearthly serenity, and peculiarly fraught with those pensive and religious influences and associations, which mark the early approaches of autumn in this climate; and the whole scene and service left on the mind an unbroken impression of devout solemnity and pathos.

The successful establishment of Mount Auburn was probably the immediate occasion of the foundation of many others, since more rural cemeteries have started into existence in this country within the last ten years, than during two centuries before. They have been established at Worcester and Salem, in Massachusetts; at Baltimore; at New York; at Philadelphia; and there is a small but beautiful one belonging to one of the religious societies at Dunstable, and another upon a larger scale at Portsmouth, in New Hampshire. The same just taste has been manifested in many of the smaller towns throughout the country, in the renovation and embellishment of the graveyards which were already in existence, while a better propriety is now deemed necessary in the location of new ones.

The success which has attended the enterprise of the Mount Auburn Cemetery is fully answerable to its auspicious commencement. The whole ex-

* This article is abridged from one in the last number of the North American Review—the number for the quarter commencing in October.—*New World*.

tent of the ground has been enclosed, and commodiously and beautifully intersected by avenues and foot-paths. The gate is a chaste and beautiful specimen of Egyptian architecture. It is modelled, as we learn, after one of the principal gates of Thebes, in which the sloping wall, so common in Egyptian architecture, is avoided in the side piers. The loftiness of the lower part of the entablature, and the boldness and breadth of the curve, give to this specimen a decided superiority over most modern imitations of Egyptian architecture. This style is wanting, indeed, in those religious associations, which peculiarly recommend the Gothic for monumental purposes; but still it is remarkable for its originality of conception, massiveness, simplicity, and boldness of outline; and, derived as it is from a land which is emphatically a monumental one, and one that may be regarded now as little else than one vast cemetery, it cannot be regarded as out of keeping with associations of a place of burial.

Green Mount Cemetery is a part of the country seat of the late Robert Oliver, of the city of Baltimore, the whole of which was purchased by an association of gentlemen in 1838, for sixty-five thousand dollars. Unlike Mount Auburn, the trees are, for the most part, set regularly to form avenues. It is surrounded by a permanent wall of stone, and ornamented with a very beautiful gateway, which is in the Gothic style of architecture, and by some persons is preferred to that of Mount Auburn. One provision deserves particular mention. After reserving out of the proceeds of the sale of lots \$40,000, to be invested as a permanent fund for the preservation of the cemetery, all further proceeds are to be appropriated, in certain definite proportions, to the improvement and ornamenting of the cemetery, to the promotion of the cause of Temperance, Sunday Schools, a Seaman's Home, and an Apprentices' Library. Indeed, the whole arrangement of the cemetery seems to have been conceived and carried on in a spirit of wisdom and philanthropy that deserves all confidence and encouragement, and we are happy to learn that the success of the enterprise has surpassed all expectation.

The Harmony Grove Cemetery in Salem, Mass., is, and promises to continue, one of the most beautiful and interesting in this country. It comprises thirty-five acres of land. It is situated out of the centre of the population, and is yet sufficiently near to the city to be easy of access. In some respects, it is thought to possess peculiar advantages. It combines the two objects of a rural cemetery and a public burial ground, thus obviating an objection which has sometimes been expressed against rural cemeteries, that, as they are exclusively private establishments, and are elaborately cared for and ornamented, they contrast invidiously with the other places of public burial. But by this union of the two, and by a combination of public and private effort, provision is made for those who wish to secure private lots for themselves and their families, and at the same time, also, for those who may not, for any reason, either of choice or necessity, avail themselves of this privilege; while the great advantages of seclusion, rural beauty, inviolability of the relics of the dead, and an inalienable possession, are extended to all.

Another trait in the plan of this cemetery which deserves notice, is, that it contemplates the erection of a chapel or oratory within the enclosure, where the last religious rites of burial are to be performed. This, though common in similar establishments in Europe, has not, we believe, found

a place in more than one in this country.* And yet, where the cemetery is sufficiently near to the centre of population to admit of the easy access of friends, a chapel for the performance of the religious services of burial, and sacred to them alone, seems to be all but indispensable. These services, as they are now conducted in private dwellings, are obviously liable to great objections. They render much bustle and irksome preparation necessary; they fill the house of mourning with strangers, many of whom are often drawn thither by no worthier motive than a vulgar curiosity; they disarrange the home of the mourner, and interrupt the usual habits of the family during the whole period that must intervene between death and the performance of the last rites, and, when these are paid, oblige the bereaved to return to a scene of confusion and disorder; thus adding, in various ways, disagreeable circumstances and unnecessary discomfort to what is in itself necessarily most painful; and all this at a time, too, when the heart, if ever, in the providence of God, sighs for quiet and seclusion. All these difficulties are obviously aggravated when the house, where death has been, is small and confined, and where, as is often the case in cities, two or three families dwell beneath the same roof. Many of these difficulties and annoyances may be obviated, indeed, by performing the last religious services in the church, as is the practice of some classes of Christians. But the arrangement is better still, when a suitable edifice is prepared, adapted in its style of architecture, and in its internal arrangements, for the reception and safe preservation of the remains of the dead, and where the last appropriate services may be duly paid. All this as we have intimated, enters into the plan of the "Harmony Grove Cemetery." A beautiful natural mound, situated nearly in the centre of the grounds, has been set apart for a chapel, in the exercise of that excellent taste that has reigned throughout the whole disposition of the place. It only now remains for some of the many wealthy inhabitants of that ancient city to honor themselves by the erection of a suitable chapel, and thus raise a noble monument to their memories. Indeed, it is seldom that such an admirable opportunity for the exertion of a large and enlightened public spirit presents itself.

The cemetery at Laurel Hill is situated about four miles from the city of Philadelphia, on the banks of the Schuylkill river. The part reserved, in perpetuity, as a place of interment, and secured as such by an act of incorporation, lies westwardly of the "Ridge Turnpike Road," and comprises about thirty-two acres. It is a place of many rural charms, and is furnished, in addition to the receiving tomb usual in such places, with a mansion, chapel, superintendent's cottage, green-house, gardener's and porter's lodges, and shrubbery. It is also ornamented with statues of "Old Mortality" and his pony, and of Sir Walter Scott, cut from a quarry in New-Jersey by the celebrated Thom. The description of "Old Mortality" in the "Tales of my Landlord," is faithfully and felicitously realized in stone, and should furnish to all subsequent proprietors a hint to keep the place in perpetual repair. "The figure of Sir Walter is one of two full length statues of the great author extant in stone, and is pronounced by competent judges an excellent likeness." The cemetery was incorporated in 1836. The first interment took place in October, 1836, before the survey of the plot was finished, in consequence of a lady having requested that she might be buried under a

particular clump of trees. In one respect, and that a very important one, it possesses an advantage over Green Mount Cemetery, and many others in this country and elsewhere. We refer to the fact that graves are used in preference to vaults or tombs. The whole enterprise is considered by its friends to be in successful progress, though it has been obliged, we regret to learn, to contend with old customs and antiquated notions, together with the religious prejudices of one or two sects, and more than all, with an original outlay of funds, more than double that expended on Mount Auburn.

Green-Wood Cemetery is situated on the undulating high ground back of Gowanus Church, in Brooklyn, near the city of New-York, two miles and a half from the South Ferry. "The surface of the ground is beautifully diversified with hill and valley, descending in some places to less than twenty feet above tide-water, and, in others, rising more than two hundred. One position in particular, called by way of pre-eminence, Mount Washington, is two hundred and sixteen feet high, being the most elevated ground in Kings county, and is one of the highest points on Long Island. A considerable portion of the ground is now covered with a fine old forest of native growth, the verdure and shade of which originally suggested the name *The Greenwood*." The site of the cemetery comprises an area of two hundred acres. The carriage avenues already opened and contemplated extend about three miles and a half in various directions, and have been staked out for the distance of twelve miles. The place has become one of frequent resort during the summer months, and this circumstance alone has done much to recommend it to public favor. Though the corporation have lost the immediate superintendence of its President, Major Douglas,* whose place, as a scientific and practical man, they may not hope easily to fill, yet there can be little doubt of the ultimate and entire success of the enterprise.

There are, we have intimated, other very beautiful cemeteries of less note and importance scattered over the country, which we have not space to notice particularly. We have briefly referred to the above for the purpose of showing that a better feeling has begun to prevail among us with regard to the burial of the dead. And from these facts, we indulge the hope that a great public interest is henceforth to receive that care which it imperiously demands, and which will serve, in some measure, to do away with that reproach to which our neglect and indifference to it have, hitherto, justly subjected us.

DR. PUSEY AND DR. MILEY.—The letter we lately published from Dr. Pusey to Dr. Miley, contradicting his assertion that he had when in Dublin "went about through their churches and convents adoring the blessed sacrament," has been answered by Dr. Miley. The chief argument of the Roman Catholic priest consists of extracts from the *Tracts for the Times*, from which he asserts that if Dr. Pusey did not act as was reported, yet he might consistently have done so. He showed also that Dr. Pusey had mistaken Dr. Miley of St. Audoen's for Dr. Meyler of St. Andrew's, and that he had never had any communication with Dr. Pusey when in Dublin. This letter produced the following reply:

"Rev. Sir,—I thank you for sending me your letter, and have to express my sincere regret, that having confused your name with that of Dr. Meyler,

* Laurel Hill, near Philadelphia.

* Now President of Kenyon College, Ohio.

and misread *St. Andrew's* for *St. Audoen's*, I alluded to you as I did. I can assure you, however, that I never meant to charge you with a "deliberate misrepresentation." I only thought you had been careless—I now find that the carelessness was my own, and I beg your pardon. But so completely had I confounded your names, that I could not imagine how the mistake arose until another letter suggested it to me.

"This mistake, which was naturally inexplicable to you, and which I must regret, probably made you look upon the rest of my letter in a different light from what you otherwise would. If you refer to it, you will see, I think, that I neither cast nor implied any blame as to anything in your conventual institutions, for individuals in which (such as I had seen) I professed a "deep respect;" nor did I mean to speak in any presumptuous tone of what was amiss in you, nor without confessing practical deficiencies among ourselves. On the other hand, they with whom I spoke can bear me witness, that I put on no semblance of agreeing with you, wherein I think you have departed from the primitive Church. I did not go about as a controversialist; but, when occasions offered, I did speak plainly as to what I thought amiss in your communion, and which I hoped you might correct. I did hope that, seeing these things to be a scandal to persons who recognize what is Catholic in your communion, you might, by God's blessing, be led the rather to reconsider those things which we feel to be offences in God's sight as well as ours. I own, the way in which these observations were met, and in which, e. g., by all but one individual, all the expressions in 'the glories of Mary,' which are most offensive to us—and which goes so far beyond what even the Council of Trent requires—were justified and maintained—did make me downcast and heavy-minded as to any prospect of the visible unity of the Church being, for this long time, in store for her. Your clergy, with whom I spoke, seemed not in the least conscious that there was anything, even in the practice of your Church, to amend; and thus the very first principles of a sound union—humiliation and repentance before God—seemed on your side to be wanting. This I felt with deep pain; and it was to this that I alluded in the expressions which offended you.

"On the very sacred subject of your letter, I find that I cannot explain myself without entering upon subjects which I cannot bring myself to write upon, when they must appear side by side with the things of earth. I would readily explain what seems to you inconsistent, if any one wished it; but I had rather appear so than enter upon the most sacred subject of human thought, with the almost certain prospect of giving rise to irreverence.

"It was on the same ground that I said so little of what I actually did. You will yourself feel that you would not like to enter into a detailed explanation of what you did in a chapel, consecrated to Almighty God, when your statement might appear in a public print, to be read, we know not by whom or where, reverently or (more likely by the many) irreverently. As my name had been thus brought forward, I had no choice but to set at rest the minds of those members of my own Church which had been made uneasy by it; and this I wished to do in as few words as might be.

"I am ashamed to write so much about myself, but I cannot but wish to disown 'taking to myself' your statement, that '*the most distinguished* divine of Oxford had been among you,' &c. The extract from your sermon was sent me by two persons asking for an explanation; you mentioned my name

immediately afterwards. I alone had visited your convents; I could not but see, what others also said, that the statement related to me, full well as I knew that the title of 'the most distinguished divine of Oxford' did not belong to me. I know myself, and have stated myself, to be the 'last and least' of those engaged in the same holy cause.

"I must conclude, as I began, with expressing my regret at the mistake which I made as to your name, and the pain which, from the tone of your letter, I fear it gave you.

"Your humble servant,

"E. B. PUSEY.

"Christ Church, Vigil of St. Matthew, 1841."

For the Church Record.

MR. EDITOR, A correspondent of yours, who modestly calls himself, (if he calls himself anything,) THE RULE OF FAITH, summons me to answer for an "implied censure" on the P. E. Tract Society. I am not aware of being guilty of any such audacious sin. The P. E. Tract Society publish what tracts they please, and they leave unpublished, or unsold, or under dust, what they please; and I know not to whom (if any one,) on this earth they are responsible. I was informed that they were inclined to drop Bishop Onderdonk's tract, and substitute another, more in conformity with the new Orthodoxy of Oxford. Who told me so, I know not; for I did not consider the information (even if printed) so dangerous as to require a careful recollection of its author.

It seems that your correspondent is not an ultra-protestant, and is inclined to defend the tract most stoutly; and to maintain, too, the unabated attachment of the Society to it. I am most happy to believe his allegations true, though I think him rather ultra-sensitive in his manner of communicating them, and especially in finding such potent equestrian imagery necessary as a shield for his wounded feelings. But not to detain your readers: if the Society has been wronged, I ask ten thousand pardons, and can only hope that this correspondence will have no worse effect, than to draw fresh attention to the tract in question: which I deem so profoundly able, that I do not believe even its own author could overthrow it, were he disposed to give it up and adopt those views of tradition which such strenuous efforts are at present made to sanction.

P. E. C.

JUBILEE COLLEGE.—Subscriptions have been received for the female department of this institution to the following amount.

Mrs. M. R. B., \$100; Mrs. S. F. Williams, \$30; Education Society of St. Ann's Church, Brooklyn, by Mrs. H. Cutler, President, \$80; Cash, \$50; Mrs. James W. Dominick, \$25; Miss Duffie, \$10; Mrs. Beebe, \$5; Miss E. Turner, \$5; a donation, \$5; Mrs. D. H., \$2; a donation, \$1. Total, \$313.

THE YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges receipts as follows:

By C. C. Hoffman, from Percy R. Pyne, \$3; R. T. Bailey, \$1; S. D. Alexander, \$1; T. C. Ruggles, \$1; L. L. Robinson, \$1; G. B. Gale, \$1; J. B. Westhook, \$1; Cash, \$6.50. By J. Snowden, from Dr. Middleton Goldsmith, \$1. By Rev. A. Smedes, from Christ Church Association, \$2. By E. M. Crawford, from Robert Bache, \$2. By J. S. Aspinwall, from sundry members of Church of Ascension, \$50. From J. Snowden, \$1; J. R. Van Rensselaer, \$5; A. T. Canfield, \$1; G. N. Titus, \$5; A. Journeay, Jr., \$1; C. C. Hoffman, \$10; John Constable, \$2; A. A. Smith, \$1; John Wheeler, \$2; C. Kateslides, \$1; J. P. Ritter, \$1; H. S. Hoffman, \$1; George T. Fox, Jr., \$10; W. A. Duncan, \$5; Thomas P. Cummings, \$1; John Brooks, \$5; C. S. Benedict, \$3; M. C. Hoffman, \$1; M. S. Hoffman, \$1; C. S. Hoffman, \$1; F. H. Trowbridge, \$2; Dr. W. H. Hobbs, \$2; A. T. Canfield, \$3; E. W. Durham, \$1; Dr. John D. Ogden, \$1; P. E. F. McDonald, \$20; Miss M. Hoffman, \$1; Gilbert Fleming, \$2; Joseph Waite, \$1; W. H. Prichard, \$2; A. Hamilton, Jr., \$1; M. E. Mountfort, \$2; Miss M. Turner, \$2; J. H. Swift, \$5; W. C. Dayton, \$1; J. L. Moore, \$1; E. M. Crawford, \$3; Wm. A. Hadden, \$5; Rev. J. C. Richmond, \$1; J. N.

Taylor, \$1; Charles Aldis, \$1; Frederick S. Winsor, \$2; J. Kuitven, \$1; B. E. Staats, \$3. Jas. Constable, \$2.00. From the S. S. Teachers of Ad Saints' Church to constitute Rev. A. D. Traver a pastor, \$50.

From members of the Missionary Church of the Holy Evangelists, to constitute the Rev. Jesse Pound a life manager, \$30.

Collection made at St. Thomas's Church on Sunday evening, October 31st, \$156 80.

Association at St. Stephen's Church, \$6.

Total, \$424 30.

CHARLES TOMES, Treasurer.

New-York, Nov. 1, 1841.

GENERAL THEOLOGICAL SEMINARY.

THE Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will meet in St. John's Chapel, in the city of New York, on the 30th of November next, at 6 o'clock, P. M. pursuant to the following resolution adopted at a meeting of the Board, held on the 14th inst.

"Resolved, That this Board will hold a Special meeting on Tuesday, the 30th day of November next, at 6 o'clock, P. M., at this place, for the purpose of acting upon the Nomination made at this meeting of the Rev. Benjamin I. Haight, a Presbyter of the Diocese of New York, to the professorship of Pastoral Theology and Pulpit Eloquence."

EDWARD Y. HIGBEE.

New York, Oct. 23, 1841.

ARCTURUS.

ANNOUNCEMENT.—The business department of this Magazine will hereafter be conducted by GEORGE L. CURRY and Co., 167 BROADWAY, to whom all communications relative to its publication are to be addressed. All books and communications for Editors to be addressed, "Editors of Arcturus—care of Geo. L. Curry and Co."

It is the intention of the new Publishers to give to the business portion of this magazine an efficiency equal to that of any in the country. The number of pages each month will be increased to eighty; the story of Puffer Hopkins will be continued with illustrations designed and engraved by Phiz; old contributors are retained; new departments of the magazine will be opened and resources displayed to render Arcturus a full and complete journal of contemporary literature and manners. Subscription \$5 per annum. Subscribers names respectfully solicited by

Geo. L. Curry and Co.,

167 Broadway.

ORGAN MANUFACTORY, Anthony street, New York. I have great pleasure in laying the following before the Public:

YORK, PA., Sept. 20, 1841.

TO GEORGE JARDINE, ORGAN BUILDER, New York: Dear Sir:—The undersigned take pleasure in informing you, that the new large Organ, which you have just erected in the German Reformed Church in this place, has given entire satisfaction.

In their opinion, the high reputation which you have hitherto borne as a skillful and experienced Organ Builder, is fully sustained by it.

It is pronounced by those who are regarded as judges of instrumental music, a superior instrument.

Very respectfully,

JOHN CARES, Pastor.

Daniel Weaver, President; Jacob Spangler, Secretary; Killian Small, Organist; Michael Bentz, Organist; John C. Barnitz, Organist, Harrisburg.

I cheerfully concur with the above recommendation, having tried the instrument previous to its removal from this city.

S. F. TAYLOR, Organist.

I am also permitted to refer to the Rev. Dr. Hawks, St. Thomas' Hall, Flushing, L. I., and the Rev. C. E. Dana, Christ Church, Alexandria, D. C., for those beautiful churches I have lately erected large Organs.

And to a great number of Clergymen and Gentlemen, from whom I have most flattering testimonials for Organs supplied.

I continue to manufacture all descriptions of Organs from the largest size to the smallest; and for Country churches where Players are difficult to be procured, I particularly recommend those of the self-playing kind, which, by the simplest mechanical means, perform Psalmody and Chants, in the first style of execution.

I beg to state, that possessing every means, convenient premises, employing none but first-rate experienced workmen, added to my own practical knowledge, I am enabled to supply instruments of superior quality, and upon very favorable terms.

GEORGE JARDINE.

D. APPLETON & CO. propose to publish, on the 15th of December next, A MEMORIAL of the REV. LEWIS P. BAYARD, D. D., late Rector of St. Clement's Church, New-York. Including a Memoir of his Life, with extracts from his Correspondence, his Journals in Palestine and Syria, a selection from his Sermons, and the Discourse preached on the occasion of his decease, by the Right Rev. Bishop Onderdonk, of New-York. Edited by a presbyter of the Protestant Episcopal Church.

The work will consist of about 250 or 300 pages, 12mo. printed with clear type, on fine paper, and bound in embossed muslin. It will be afforded to subscribers for One Dollar per copy, payable on delivery; and the proceeds of the sale will be appropriated to the benefit of the family of the deceased.

The friends of the deceased, who wish to become subscribers, are requested to forward their names with the post office address and the number of copies ordered, distinctly marked, to J. A. Sparks, 111 Nassau street, N. Y. Circulars distributed in the city of New-York, will be called for before the 15th of November, and distant subscribers are requested to return them before that date.

Oct. 23, 1841—1f